THE

Spiritual Warfare:

Or, some

SERMONS

Concerning

The Nature of *MORTIFICATION*, together with the right Exercise and Spiritual Advantages thereof.

Whereunto are added other two *SERMONS*, concerning the Mystery of *CONTENTMENT* under *afflicting Rods* and *pinching Dispensations*.

The serious study of both which subjects is very seasonable at this time, wherein the Lord by his Dispensations is eclipsing [illegible] Comforts, and thereby calling us [illegible] and to *Silence* under smarting Rods.

Being the Substance of Ten Sermons

[illegible] that eminently pious and faithful Servant of *Jesus Christ*, Mr. *Andrew Gray*, Minister of the Gospel, whilst he lived, in the City of *Glasgow*.

Col. 3. 5. *Mortifie your members which are upon the earth.*

Gal. 5. 19. *Now the works of the Flesh are manifest, which are these, Adultery*, &c.

Ephes. 5. 3, 4, 5, 6. *But Fornication, and all Uncleanness, let it not be so much as once named among you, as becometh Saints:* ver. 4. *Neither Filthiness, nor Foolish talking, nor Jesting*, &c.

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BRITISH MUSEUM

THere are two *things which every one that sets his face towards Heaven ought to be* prepared *for, and* resolved *upon, to* bridle his Lusts, *and* bear Afflictions; *both are tedious to Flesh and Blood: But a Christian is not to mind the* trouble of the Flesh, *but the* saving of the Soul: *The Apostle* Paul *speaketh of putting on* the armour of Righteousness, both on the right hand and the left, 2 *Cor.* 6.7. *We are* assaulted *on every hand, and therefore we must be* armed *on every hand: The* Pleasures of Sense *entice & please our* Lusts, *and therefore we need* Mortification; Crosses, *and* Afflictions *disturb the quiet repose of our minds, as they retrench our* Interests; *and therefore we need* Patience *and* Contentment. *The Apostle* Peter *bids every one that would be a* compleat *and entire Christian,* to adde to Temperance, Patience, 2 *Pet.* 1. 6. *Temperance belongeth to* Mortification, *for it is an holy moderation* in the Use *of all Earthly things, and* Patience *breedeth* Contentment, *in the* want *of them. Alas, if we want either of these Graces, we shall be as* Ephraim, a Cake not turned, *baked but on one side, but quite dough on the other; even Heathens saw a necessity of this* Συζυγία, *or Combination; thence that Sentence of* Epictetus, ἀνέχου καὶ ἀπέχου, Bear and forbear; *bear* Afflictions, *and forbear vain* Delights. *Both these Graces spring from* one root, *and are much enforced by* the same Considera-

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tions; *When we once learn to despise the* Afflictions of the world, *our Affections to the* Delights *thereof dye by consent. And on the other side the* Mortified man *will certainly be the* most contented: *If our* Affections *were dead to these things, our* Afflictions *would not over greatly move us. All this is spoken* (Reader,) *to introduce thee into the serious perusal of these two Treatises of* Mortification *and* Contentment; *One of which I have read, not without some* Pleasure *and* Profit, *and suppose the same holy strain will be found in the other also. They were both Preached by an hopeful instrument of God's glory in the Church of* Scotland, *but snatched from an unthank-ful world, in the very flower and freshness of his Youth, dying (as I am informed) ere he arrived to the* 23th *Year of his Age. That which first induced me to look into these Treatises, was another Tract of his about* Neglecting the great Salvation, *which taking up casually in a Family where it was; I soon found it the product of a lively, savoury spirit; The Lord bless these and other good Books to thy edification; I am*

Thine in the Lord's work,

Thomas Manton.

THE SPIRITUAL WARFARE.

SERMON I.

Rom. 7. 24. *O wretched man that I am, who shall deliver me from the body of this death?*

When the Sword of the Justice of God was coming down upon us, then our blessed *Lord Jesus*, in the infinite depth of his unsearchable love and compassion to self-destroying sinners, cryed forth with a lowd voice, that Justice might hold its hand; and as the Ram sacrificed for *Isaac*, so was he willingly content to be *caught in a thicket*, and to become a spotless and everlasting Sacrifice for sinners. He was content to be bruised, that so we might pass free, and his Father's hand might be turned upon the little ones. But notwithstanding *he hath died for our sins, and risen for our righteousness*, yet hath he given to all his followers a

Spiritual Warfare to accompliſh, ſo that they ſhould be continually taken up in contending *againſt Principalities and Powers, and Spiritual Wickedneſſes in high places*; or, (as the words are rendered by ſome, we conceive more appoſitely) *in heavenly things.* And certainly, there is no diſcharge in this War, neither any intermiſſion while we are on this ſide of Eternity: We confeſs God might eaſily have ſerved an Inhibition on all our Spiritual enemies, that they ſhould no more oppoſe themſelves againſt a Believer after Juſtification; but *He* in the depth of his unſearchable wiſdom, and (we may ſay likewiſe) infinite love towards his own, hath ſo contrived their way to Heaven, that thorow many afflictions and tribulations in our Spiritual Warfare, we muſt enter thereinto: It is much indeed for a Chriſtian to die a Victor after War, though not a Triumpher; that muſt come after death, and the Trophies and Rewards of our Victory, ſhall then be fully given to us, when our feet ſhall ſtand within the gates of the new *Jeruſalem*, and when we ſhall receive theſe two glorious and everlaſting Badges of our Victory, *a Crown ſet upon our head*, having this written upon it, *It endureth for ever.* A Motto which could never be engraven upon any Crown here below; and *a Palm put in our hands*, and then indeed ſhall we ſing, as thoſe that divide the ſpoil, when we have led Captivity captive, and ſitten down upon a Throne which is eſtabliſhed for ever. And we conceive much Divine reflection and holy Contemplation upon that precious recompence of reward, and that high and unconceivable pitch of dignity unto which Believers and Overcomers are to be advanced, would make us with much cheerfulneſs and alacrity undergo this Spiritual Warfare. And yet all our tryumphing is not ſuſpended, till our War be ended; believe me, there is more real joy in the victory over, and the vanquiſhing of one of our luſts, yea more Divine ſatisfaction, in a ſerious purſuit and contendi with them, though with very ſmall ſucceſs to our apprehenſion, than in the actual enjoyment and fruition of the reſt. Thou mailt hide ſin under thy Tongue now, and

it pleasant to thy Taste, yet at last it shall be as the gall of Asps, and the poison of Dragons. O Believer! Put on so much holy Generosity and spiritual Ambition, that though Satan should offer unto thee all the Kingdoms of the World, that thou may fall down and worship him, thou mait cry forth in holy zeal and indignation, *Get thee behind me Satan*; O! that deceitful *Rhetorick*, and malicious guile wherewith he ensnareth immortal Souls, and brings them into subjection. O! but the depths of Satan are subtile and great; And he is a man of understanding that can draw them out, and not be ignorant of his devices; And except we be helped by the Candle of the Lord, that discovereth the inward parts of the Belly, to know these mysterious subtilties of him, whose name is, *A Deceiver*, they will remain still riddles and mysteries to us.

But since we are compassed about *with this body of death*, and *there is a law in our members rebelling against the law of our mind*, we should be much in groaning for the day of our Redemption, when the lawful captive may be delivered, and the prey taken from the mighty, and that blessed Decree may come forth, *O prisoners of hope, go forth and shew your selves*. We are afraid that the Christians of this Generation, have proclaimed a Cessation of Arms, and have concluded a Treaty of Peace with their lusts, and a League not only offensive, but (shall I adde this) even defensive; not only that we shall not offend our lusts, but shall defend them: and if once we have sealed this Treaty and Agreement with our Idols, What can they require more at our hands? We conceive, we may sadly allude unto that word, that there is not one amongst forty thousand in *Israel*, with whom there is a spear and shield seen in contending in this holy Warfare. O! Can such a Delusion as this overtake you, that ye can be an Overcomer without fighting; Is your strength greater than those that have gone before you, that you think you can accomplish this War in one Day, and pursue your Enemies till you overtake and consume them? O! When shall that day be,

be, when we shall be groaning forth dayly this mournful Ditty, *O wretched man that I am, who shall deliver me from this body of death?*

In the words we conceive first, there is a sweet and pleasant *Emphasis* in that word [*me*] speaking so much, that if infinite Power and Grace were capable of any limitation, and there could be any bounds fixed to it, *Paul* did conceive he was in the bounds and limits of infinite Power and Grace; if there were an impossibility for Grace to save any Sinner, he might have thought it should be impossible for Grace to have saved him, who judged himself *The chiefest of Sinners, and less than the least of all Saints.* And if each Christian did look upon himself as the greatest Debtor to the Justice of God, his debt to the infinite Grace of God should appear more singular.

Secondly; We may perceive, that a Christians Happiness doth consist in a sweet exchange of Dominions and Governments: Once Sin doth *reign in his mortal body*, and he is under the Dominion of his Lusts; but then Grace doth step in, and exauctorates and dethrones the former King, and doth reign in the temple of our Heart. This is clear, *Rom.* 5. last; and that is a remarkeable word which is there, *That Grace may reign*: the word in the Original doth signifie so much, *That Grace may play the King*, βασιλευσει, and this fulness of Graces dominion, is that the Apostle aims at here. And certainly, there is no Repentance of this exchange of Masters: There is much noise and rumour of complaints amongst People in these days of the change of Governments from one *species* of Government to another; we shall leave these debates unto men who desire to exercise their spirits about them: But sure we are of this, That those who are given up to this change, shall have it pass as most legitimate and lawful, by the Divine approbation, both of Angels and of the Souls of just Men now made perfect.

Thirdly, The way that *Paul* taketh here to propose his Complaint, under the strong prevalency of the Body

of Death, by way of Question, *Who shall deliver me?* doth not import any hesitation about his perswasion of certainty, that he at last should sing a Song of Triumph over his Lusts; but only that it would be among the richest and most singular Monuments and Trophies of the Victory of *Christ* to save him. *Paul* did (no doubt) conceive that amongst all the Royal Monuments of *Christ's* conquest, that should be, as it were, hanged about the walls of that higher and glorious Palace, *Paul* should be put in the highest place, as having least merit to bring him there, (if there could be any merit at all) and most Love and Grace.

Now to come more particularly to the words; After *Paul* hath most divinely set forth that woful opposition and contradiction that was made by the unrenewed part against the renewed; and what strong dominion Sin had over him, he doth in these words breath out a sweet desire to be delivered, not only from his actual corruption, but from his original guilt, which here he calleth *The Body of this Death*, not only because Corruption is a thing which may be easily discerned and known to us, it being (so to speak) a thing which may fall under the object of our sight, being no Spirit but a Body: But also because of these great multitudes of corruptions that flow from that root of original Sin, it having so many different Members and Parts which are so diversified and so compleat, that they may make up a Body, which Body if it be entertained, shall certainly bring and occasion death. So when he is under the strong Convictions of his guilt, and hath had a compleat Discovery of himself, you may see his exercise holden forth in these words, *O wretched man*, the word in the Original κάμνοντος, signifieth one that is wearied with troublesome and continual combats, with little apparent success, and this doth certainly import that he was a man much and continually taken up in wrestling against his corruptions, and endeavouring to bring them into subjection, unto the obedience of *Christ Jesus*.

And ye may see likewise in these words, the way that

Paul took to overcome his lusts, he was much in the exercise of Prayer; for the words that we have read, are indeed a short and *pathetick* Prayer. I conceive that word which is recorded in Isai. 38. 14. *O Lord I am oppressed, undertake for me*, is a sweet Paraphrase upon these words.

Fourthly; You may see his great and principal suit to have been, *Deliverance from this Body of Death*: This Captive-exile was hastening to be delivered, and looking out at the windows of his Prison-house, waiting till the Jaylor should come and open the doors, and take his chains and fetters from off his feet: We confess these shall not be fully taken off, till we shall be passing thorow the door of our everlasting Rest, and then that woful and sad Complaint shall take its everlasting *Adieu* and Farewel; For, if we may speak so, the burial-place of Sin is before the door of our eternal Rest, it then ceaseth to be when we begin more eminently to have a Being. But may we not be ashamed and blush, that we are not more in uttering those inexpressible Sighs and Groans of the Spirit, under the conviction of our Sinfulness, since this holy man, who had no doubt, attained unto a great length in Mortification, had *plucked out many right eyes*, and *cut off many right hands* and had oft-times returned Victor after War, was so much in groaning under his corruption. O! But we have inverted strangely the way to Heaven! I conceive practical *Antinomianisme* is an *Epidemic* Error in these days: Many think that it is below a regenerate man to mourn, and to sit down and lament over the body of death; we know not what it is *to make our Bed to swim*, and to be *bedewing the way to Zion with Tears, when our faces are thitherwards*; ye conceive that it is a Lesson to be practised and learned by those in a lower *Classe*, and those who are learning, (so to speak) the Rudiments of Christianity, and not to be exercised by those, who are now advanced unto the high degree of Christianity, that being (as it were in your apprehension) a degrading of your selves from that pitch of perfection, unto which in your imagination you have attained

attained; but, believe me, it is a work not below the eldest Christian, nor above the youngest Believer; and the more one be really old in Religion, this work will always be new in his practice. I shall only give you that divine Counsel of a holy Man, who desired Christians to set about the Mortification of their Lusts, as though they had never been taken up in that Duty before; each day to set about Mortification, not as a Proficient, but as a Beginner, who hath never made any progress in that blessed Work.

Now in speaking upon *Paul's* exercise, which is here holden forth, that he was continually exercised in wrestling against those corruptions, and that body of death that was in him; we need not stand long to prove that it is the duty of a Christian to be so exercised and taken up; there is somewhat of that implyed in that word, *Act.* 24. 16. And it is more clearly pressed, *Col.* 3. 5. *Ephes.* 6. 13. and 1 *Cor.* 5. 7. And no doubt, if a Christian did reflect more upon the nature of sin, and consider that by it, disformity with God is increased, and precious conformity with him lost; and, did we take up sin in its woful effects, that it worketh death, and involveth us under the curse of *a living God*, we would be more constant in this Spiritual Warfare. O! but Christians thorow want of the apprehension of these, are much disinabled to *stand fast to that liberty wherewith Christ hath made them free*, and *oft-times intangle themselves again with the yoke of bondage*: So that I conceive, if *God* were coming to give a name to the Christians of this generation, he might call us, *Issachar*, because we do now crouch down under two burdens, and are become servants unto tribute; and even those that are more refined and tender in their walk in those dayes, he might call them *Reuben*, because they are unstable as water, which marreth their excellency.

But that which first we shall speak to, is, How the wrestlings of a natural Man against the body of death, and those corruptions that are within him, may be distinguished from the wrestlings of one that is really godly.

And first we conceive, that it is without debate and controversie, that a Man altogether unregenerate, by Natures light may be put on to mortifie (if so we may speak) and contradict those sins, which are most sensual and gross; Natures light including an antipathy and detestation of those things within it self; though we confess, through the depravement of our Nature, those sins, which fall under the sphere of Natures mortification, are now abridged unto a small sum; it being not now refined and clear, as it was when Man was in the estate of Innocence.

Secondly, Another sort may, from some common qualification, oppose some Sins; as those that are of more heroick and refined Spirits, will have detestation against Covetousness and other Sins of that nature, and so in some sense may endeavour the mortification of these things.

Thirdly, The same may a natural man do by such a conviction of the Holy Ghost, as is but a common work of the Spirit; he may be put on to mortifie these Sins that are more visible, and somewhat gross in their Nature, as is clear from the practice of those who cleanse the outside of the Platter, and study to have an outward conformity unto the Law of God, notwithstanding of that inward and secret antipathy against the strictness of his Law; yea more, a natural man who hath some predominant Evil, may endeavour and will attempt to wrestle against that Sin, which is in a direct line of opposition against it; as one that is given to the vice of Covetousness, he will study to mortifie the Vice of Prodigality, those being two opposite Vices. Now from all these we may conclude, that upon every opposition which we use against our corruptions, it is not safe to infer, that we are really engaged in this spiritual warfare; it being, we think, another thing than the most part of us do imagine it to be: And we confess it is a difficulty, even to attain that length of endeavour in Mortification, which the Natural man by these things which we have spoken may attain to. But for the difference

betwixt

betwixt their debates, the *first* is this, That a natural and unregenerate man doth mainly wrestle against these Sins that are outward and more gross, and not so much against those Sins that are inward, and fall not under the eye of man: We do not deny but a natural Man may wrestle against vain Thoughts, and have some small opposition against the stirring of Corruption within his own bosome; but we conceive, That there are these *two* secret Sins which a natural Man is not at all taken up in wrestling against, at least very little, *viz.* his *Original corruption*, and his *Unbelief*; whereas one that is really Godly, is much taken up in bearing down these. *Paul* is here taken up in wrestling against his Original Sin; and *David*, Psal. 51. 5. compared with *vers.* 2. and 7. is likewise taken up in wrestling against it; and that good man that is recorded of in the Gospel, who cried forth, *Lord I believe, help my unbelief*, was much taken up in wrestling against his unbelief; and *David*, *Psal.* 77. from the beginning to the 10*th* Verse and forward. And certainly, one that never was taken up in wrestling against these two (at least in some small measure and degree) he may hesitate much whether or no he was ever seriously engaged in this holy Warfare. O! but if many that pass under the notion of Professors were posed, when they did enter into the lists with original corruption; there are many who without breach of truth might say, They never knew what it was to contend against it: And this certainly speaks forth much of our ignorance of original guilt; And believe me, there is more disformity unto the Image of God in original Sin, than in a thousand actual out-breakings: And it is but in vain for a Christian to attempt the mortification and cutting off of Branches, till once he study to pluck up the Root, which doth bear *Gall and Wormwood*.

A *Second* difference is this, A Natural Man wrestleth against his Corruptions, rather because they bring him under the stroke of the justice of God, than because they are contrary to the Holiness of God: Hence is it that the most part of a natural Mans wrestling is, when he is

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under affliction; somewhat of which is pointed out, *Psal.* 78.34,35. Now this difference is clear in *Joseph* and *Paul*, who made the Holiness of God, the great Topick and common-place whence they did produce all their arguments for contradicting Sin, as *Paul* in this Chapter, and *Joseph* in that precious sentence, *Shall I do this, and sin against God?* but *Cain*, who was a man cut off from the right hand of the Lord, had another principle of contradicting and wrestling against his lusts, *My punishment is greater than I can bear*, Gen. 4.13. And hence is it that a Natural man doth never oppose Sin, as it is a cause to interrupt Fellowship and Communion with God, or from that Divine Principle of Christ's love constraining him: O! but the Principles of a Natural Man wrestling against corruption, be selfish and low! And if there were not a Hell, and a place of Torment, Natural men would take a latitude to themselves not to mortifie sin. But sure it argues a Divine and Heroick Spirit, and most suitable to them, *who have Christ in them their hope of glory*, that though there were neither any reward or remuneration of their obedience, neither any punishment of their disobedience, yet simple desire to please God, and not to profane his Holiness, which he loveth, would tye them to obedience. I may confidently say, that these who never knew what it was to have that threefold cord, and that precious triple chain, binding them to obedience, and inducing them to mortifie their lusts, to wit, *The Holiness of God, the fear to interrupt Communion and Fellowship with Him, and the Love of Christ*, may question whether they were ever seriously engaged in this holy Warfare: But withal we do not deny, but the fear of punishment is likewise a most Divine Principle of Mortification in its own place; but except there be somewhat higher, it is not to build upon.

The third difference is this, that a Natural Man studieth more to restrain sin, than to mortifie it; for, he resteth satisfied with the restraint of the actings of sin, though there be no mortification of that vicious inclination which is in the Man; this is clear in *Haman*, Esth.

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23. in *Saul*, 1 *Sam.* 24. 16, 17. and following verses, compared with 1 *Sam.* 26. 2. and in the Scribes and Pharisees, *Matth.* 23. 25. But, the mortification that the Gospel requireth, is of a higher nature, *Gal.* 5. 24. where we are commanded *to crucifie the flesh with the affections and lusts*; not only to restrain the acts, but to mortifie the habits: We confess it is a difficulty to determine the difference betwixt the restraint of sin, and mortifying of sin: and this maketh it the more difficult; that sins which are really mortified, sometimes a Christian may be overtaken to commit, which I conceive seldom or never holds of sins that are more gross, but holds oft-times of sins that are of a lower nature and degree. Yet, these things may a little point forth the difference, 1. A Christian who hath sin mortified, is filled with much Divine joy and satisfaction, in the mortifying of it, that it is so; which we conceive, doth partly proceed from this, that a Christian, when he is honoured to mortifie a lust, he ordinarily then receives the intimation of his peace and interest in God, in a more lively and Spiritual way. And 2. Because at that time also he doth receive much precious and sweet communion with God, his Soul then is in life; somewhat of this is pointed out to us, *Rom.* 8. 13. and *Rom.* 7. 24. compared with verse 25. 3. The difference may be known by this, that when a Man hath been much in the exercise of Fasting and Prayer for the mortifying of such a Lust and Idol, and hath not attained to this with great facility, there is great appearance that upon the desisting of tentation, and the actings of his Spirit to commit such a thing, such a Lust is mortified, and not restrained only. There is somewhat of this pointed forth, *Matth.* 17. 20, 21. where its said, That there is no casting out of Devils, of this sort, but by Fasting and Prayer. We conceive the place is principally to be understood concerning the Faith of Miracles, though by Proportion and Analogy it may hold of Sanctifying Faith: Our Lusts in these days do rather go out, than are cast out; they rather dye to us, than we to them. 4. The frame of spirit which we have after mortifying

lying of a lust, may let us see whether it be a real work, or only some restraint for a time; a man that doth attain such a length, as really to mortifie and crucifie any lust, is much taken up in the exercise of praise, *Rom.* 7. 25. 1 *Cor.* 15. 55, 56, 57. he is under conviction of his duty to bless the Lord, though he is also convinced of an impossibility of blessing him as he ought to do: but we think, when lusts are restrained only, and not mortified, the man is not so much taken up in the exercise of praise. O! What heavenly Elogies and Songs of praise have the Saints penned unto the unsearchable and omnipotent Grace of *Christ*, when they have been enabled to overcome and crucifie a lust, *Their Souls have been inditing a good matter concerning the praises of the King, their Tongue hath been as the Pen of a ready Writer.* 5. And this may, *lastly*, point out the difference; Sins that are mortified do not for the most part presently recur, so as to obtain victory over the Christian; we confess, Satan, to weaken our confidence, may assault us with tentations to commit that iniquity, that so we may be brought to call in question our real and spiritual Victory over it; but if a lust be only restrained, it cannot be long away from obtaining victory; this is clear from *Esth.* 4. 10. compared with the following Verses, as likewise from 1 *Sam.* 24. 16, 17, &c. compared with 1 *Sam.* 26. 2.

The *Fourth* Difference. A Natural Man is not constant in his wrestling against his Corruptions, but takes it by fits and starts, either when he is under Affliction, or some other sad Occurrence that doth befal him, or through some sharp and sudden conviction of a commonly enlightened Conscience; but he that is really taken up in this Spiritual Warfare, hath a constancy in maintaining of it, at least in his endeavours: this is clear from *Acts* 24. 16. and *Col.* 3. 5. And indeed that woful inconstancy that we have in this Spiritual Warfare, doth evidence our little real engagement in the work. Are there not many here, who can interrupt this warfare many Weeks, and yet not be much under either the discovery of their loss, or under any impression of Sorrow

because

cause of it? Sure, if this were believed, that there may be more lost in one Day, than can be regained in many, we would endeavour to be more constant. O! but Grace is a tender thing, and we ought to keep it *as the apple of our eye.* Alas, there are but too many, who slacken their endeavour against Sin, and will lye idle many days, and yet are ready to think, that when they please, they can shake themselves off their lusts as at other times; but to these we shall only say this, Beware lest that dispensation once meet you, that when ye shall begin to shake your selves off your lusts and off your bands, your strength shall be gone from you, and then your enemies shall lead you captive, and put out your two eyes. O! But sometimes our Corruptions get such advantage over us, that we may say, *Video meliora proboq; deteriora sequor.*

The *Fifth* Difference, They go not about this Warfare from a right Principle, which the Christian doth, the one wrestles in their own strength, but the other resting upon the strength of *Jehovah, that everlasting strength*; this is pointed at, *Rom.* 8. 13. There is a command, that a wrestling Christian studies alwaies to obey: a Christian uses much that precious Divinity of *David*, 1 *Samuel* 17. 45, 46. when they go to war.

And alas, there are many that are living under the apprehension of this Warfare, who in the day of their accompts, we fear shall be found never really to have entered in the Lists *with Principalities, and Powers, and spiritual Wickednesses.* And it is no wonder that many of us be foiled by the hand of our iniquities, we not having sitten down first when we engaged, to consult, whether we with our ten thousand, were able to meet him that came against us with his twenty thousand; we engaged without the apprehension of difficulty, and so no wonder we be overcome without much difficulty. Now examine your selves by these, whether indeed you be engaged in this Spiritual Warfare, or not.

Now that which, *Secondly*, we shall speak to, shall be, to those advantages that a Christian may have by being continually taken up in this Spiritual Warfare. The first

advantage

advantage is this; It is an excellent way to obtain Victory over these Lusts and Idols wherewith we are beset: We conceive it is no wonder that this be the great and general complaint of Christians in these days, that they are led captive by the hand of their iniquities, and that the voice and noise of the Spoiler is so much heard with them, because they are not taken up in a constant debating and contending with Sin: There is somewhat of this pointed out to us, *Rev.* 3 5. where though that Promise be principally understood of the reward of an overcomer, when he shall be Above, that *he shall be clothed in white*, yet we think it may include this, That a Man that is in the way, and constant exercise of overcoming, shall attain to much divine conformity with God, and much divine difformity with the world: and to those who are much discouraged with their little success and apparent victory in this War, notwithstanding of their constancy in debate with their Lusts, we shall only speak that for their comfort by way of Allusion, which is in Daniel 7. 12. *Their dominion shall be taken from them, but their lives be prolonged for a season and time:* The dominion of your Lusts shall be taken away, though their lives may be prolonged for your exercise and dependance on him for a short time and season: Ye may have tribulation in this Spiritual Warfare *ten days*; but be convinced of this that the day is coming, when ye shall sit down upon a Throne, after ye have overcome, as *Christ* also did sit down, after he had overcome; once ye shall stand and defend the field, when all your Lusts shall flee as chaff before the wind; albeit oftimes our discouragement speaks that word which *Saul* spake to *David*, 1 *Samuel* 17. 33. (when we are to wrestle with the Devil) *Thou art not able to go against this Philistine to fight with him, for thou art but a Youth, and he a Man of war from his youth*; yet a Christian ought to answer, *Through God I shall do valiantly.*

Secondly, It is the way to attain much divine Consolation, as is clear, Rev. 2. 17. *To him that overcometh will I give to eat the hidden Manna*, which is (as we conceive)

conceive) in part, he shall receive of the Consolations of the Holy Ghost, though it be principally understood of *Jesus Christ*. O! What a divine contentment and unspeakable solace of mind doth a Christian attain by entertaining a constant enmitie against his Lusts. I am perswaded that that which doth interrupt a Christians peace much, is the interruption of that holy and divine enmity, which we ought to have against Sin; Believing that there is more real satisfaction to be found in one days serious debate against Sin, than in having an eternity of enjoyment of the most flourishing pleasures in the World: *He may sow in tears* in this Warfare, but *he shall only reap in joy*: The first part may be true of the Men of the World, in their pursuits after their Pleasures, they do sow in Tears; But it was never yet heard, nor left upon Record, that they did reap in joy; there was always a correspondence betwixt their Seed-time, and their Harvest: But there is a divine transmutation and disproportion betwixt the Seed-time of a Christian and his Harvest, unspeakable joy can spring off the root of their most bitter Sorrows.

Thirdly, It is an excellent way to maintain the faith of our interest in God; this is clear from *Revel.* 2. 17. where *Christ* giveth this promise to the overcomers, that he will give them *a new Name*; which holdeth forth their Adoption and Interest in him, which no man can know, but he that receiveth it: And certainly there is nothing that over-clouds a Christians hope so much, nor darkeneth his interest, as an intermission in this Holy Warfare. Yea, more particularly, he attaineth to the most certain perswasion of his Victory over his Corruptions; There is somewhat of this pointed out, 2 Tim. 4. 7, 8. *I have fought the good fight of Faith*, and hence he doth infer, that there is laid *up for him a Crown of righteousness*, which doth certainly import and include in its bosome, that *Paul* upon his constant endeavour to wrestle against Corruption, did attain to much certainty of overcoming. I think it is altogether impossible for a Christian, intermitting this Holy Warfare, to entertain any

any divine or assured persuasion, that it shall have a blessed issue and period. And we think it is from this, that oftimes his own cry out, *Who can stand before the children of Anak?* and do conclude to make to themselves a Captain, and go back unto *Egypt*: Though we think, that if we were constant in this, we should be taught, not only to entertain a holy undervaluing them, but likewise a divine certainty of overcoming them. I think a Christian hath not only that advantage by being constant in this Warfare, that he is brought to an assured persuasion that he shall overcome, but likewise doth most sweetly conclude, that the strength of his corruption is already gone, therefore he may go up, and war with them.

Fourthly, By maintaining this Warfare, a Christian gets much experience; by it he attains to much distinct apprehension of the deceitfulness of him, who is *the deceiver of the Brethren*. We are persuaded that he who is constant in this Warfare, can speak most to those singular Subtilties of Satan, and can most distinctly fathom these deep devices of his; as likewise he can best take up the unsearchable deceitfulness of his own heart: and there is, no doubt, no small advantage in the taking up of these two, that we may be provoked both to self-diffidence, as likewise to have our confidence and hope much reposed upon *Jesus Christ*, who is *the Captain of our Salvation*, that in that day, when the blast of the terrible one, is as a storm against our wall, and when the Archer doth shoot at, and grievously wound us, we may go unto him, whose name is *Everlasting strength*, that so by his strength we may be enabled to overcome.

That which *Thirdly* we shall speak to, shall be to give some reasons why Christians do obtain so small victory in this Spiritual Warfare: And in this, we shall not only speak to these moral and culpable causes, why Christians do not obtain much Victory, but we shall likewise speak a little to these divine and precious ends that God hath in denying it to his own, who in some small measure are entertaining a constant ennuity against their corruption.

And as for the first, it doth proceed from too much self-conceit and a presumptuous opinion of their own strength: I am persuaded, that that which made *Peter* so uncapable to resist the tentations of denying *Christ*, did much proceed from that self-conceit, as in Matth. 36. 33. *Though all men should be offended because of thee, yet will I never be offended.* Therefore we think, that the first and most excellent way to obtain Victory, is, to be dwelling under the apprehensions of our own weakness and inability to overcome; That holy and divine Paradox being alwaies made true, *When we are weak, then are we strong:* and we may enter into the lists with our corruptions, having no confidence in the flesh, but desiring in the Name of the *God of Israel* to wrestle with the strongest *Goliah* that opposeth us. O! but Humility is a most sweet and strong piece of armour, wherewith a Christian ought to be cloathed, when he goeth to War: He must walk in that holy Fear, which may be consistent with Faith, and must entertain so much Faith and spiritual Confidence, as may not altogether cut off holy Fear.

There is a *Second* cause, which is, too much intanglement with the pleasures and affairs of the World: It is impossible for one, who is taken up in the continual noise and buz of things here below, to be an Overcomer; hence *Paul* presseth, 2 *Tim.* 2. 4. that *No man that warreth, entangle himself with the affairs of this life, that he may please him, who hath chosen him to be a souldier*; and that word, 1 Cor. 9. 25. *He that striveth for the mastery, must be temperate in all things.* O! how often through the deceitfulness of the World and the pleasures thereof, are we led captive by the hand of our iniquities, and do fall before our enemies? I know nothing so suitable nor helpful for a Christian to overcome, as to be denied to these three cardinal and fundamental temptations, by which Satan standeth to allure us; which are, *The lust of the eye, the lust of the flesh, and the pride of life*; that our eye may not take in any sweet or pleasant representations of the transient vanities of the World, neither may our sensual Appetite be taken with

the taſte of theſe moſt bitter and ſour delights, neithe
that we be ambitious of the enjoyment and actu
poſſeſſion of them.

There is a *Third* Cauſe, which is, That we are no
taken up in the exerciſe of watchfulneſs: This is certain
that the exerciſe of this grace hath moſt Divine influenc
for the overcoming of our corruptions, as is clear fro
Matth. 26.41. and *Mark* 14.38. That ought to be th
great *Motto* of a Chriſtian Souldier, and engraven upo
his Armour, *Watch:* Watchfulneſs is not only effectu
for overcoming in this reſpect, that it doth diſcov
unto us our temptations, when they begin to aſſail u
but likewiſe it diſcovers both the ſubtilty and ſtrength
our temptations; alſo the weakneſs and inability
Chriſtians to reſiſt them; And if theſe three are attai
ed, ſeldom or never is a Chriſtian much foiled by th
hand of his iniquities: Therefore that which I would
ſay to one Chriſtian-Souldier, I would ſay unto a
Watch.

There is a *Fourth* Cauſe of our ſmall Victory, whi
is, That we are not much taken up in the exerciſe
Secret Prayer; Prayer being indeed that noble and ſp
ritual Weapon, by which Chriſtians do overcome, as
clear from *Math.* 26. 41. and 2 *Cor.* 12. 7. where *Pa*
when *a meſſenger of Satan was buffeting him, did beſeech*
Lord thrice, a practice much unknown by moſt Chriſtia
who know not what it is *to Pray without ceaſing*, n
even when tempted much without interruptio
I think of all the Weapons that a Chriſtian taketh to
reſiſt Temptation, this is the moſt effectual; For when S
tan ſeeth that a Chriſtian improves the Temptation
much for his own advantage, as to make it an errand
go to God, then he deſiſts and gives over to contend:
confeſs a Chriſtian may in ſo far glory in his infirmiti
as they give him an occaſion to converſe more frequent
with *God.* O! Had we ſpent more of our time
converſing with *God*, when we were alone,
had attained many ſweet Trophies, and fruits of
Victo

Victory, which now we have only in hope and expectation.

There is a *Fifth* Cauſe; which is, That we are not much taken up in the exerciſe of Faith, which is that chief piece of Armour that *Paul* doth preſcribe unto the Chriſtian, Epheſ. 6. 16. *Above all things take the ſhield of faith, whereby ye ſhall be able to quench all the fiery darts of the wicked*: There is that ſweet note of commendation put upon this piece of Armour, That there is no Temptation a Chriſtian can meet with, but through the exerciſe of Faith, he may be able to overcome it: Hence *Paul* ſaith, Ye ſhall be able to quench *all* the fiery Darts of the *Devil*; This piece of Armour is not only defenſive, but we may ſay, It is offenſive likewiſe. Now Faith helps a Chriſtian to overcome his Temptations and Corruptions, wherewith he is aſſaulted, not only by laying hold on the infinite ſtrength of Him, who is *The Captain of Salvation*; but likewiſe Faith is that Grace, which hath the moſt ſubtile and Divine Eye in taking up the ſtrength of Corruption: O! but a man much in the exerciſe of Faith, is a man that can paſſe a moſt accurate ſentence upon his luſts and Idols wherewith he doth rencounter: there is nothing impoſſible to the believing man: and I think, if there be any grace by which a Chriſtian doth aſcend moſt to a divine ſimilitude unto the Omnipotency of *God*, it is by the grace of Faith: hereby is the Chriſtians power moſt ſtrengthned. O! but Faith will make thoſe that are weak ſtrong: Therefore we would deſire you to be exerciſing your confidence upon him, who is that *munition of rocks*, that ſo through him and the word of your teſtimony, ye may overcome.

This *laſtly* may be a cauſe of the ſmalneſs of our triumph, that after a begun Victory over a luſt, we are ordinarily entangled with ſecurity, not knowing what it is to make the Victory over one Luſt, a ſweet provocation to the overcoming of another. I think (if we may allude unto that word, *Pſal.* 18. 37.) it ought to be much the practiſe of a Chriſtian, *to purſue his enemies till he over-*

take them, and never to turn again till they be consumed, for by the strength of him who *is Jehova*, we may *run thorow a troop*, and by *our God assisting we may leap over a wall*. O! a constant exercise in this war, never proclaiming a cessation of armes, would make a speedy riddance of all our adversaries; he then *would teach our hands to war*, and *by our arms a bow of steel might be broken*. But there is no discharge in this war till death, believe me, then we shall receive our everlasting arrears for all our toil.

Now to the second sort of reasons proposed, *viz.* Those Divine ends that *the Lord* hath in this, why Christians do not attain victory over their lusts, though in some small measure endeavouring constancy in war; it doth either proceed from this, that *God* knows that we can better improve a wrestling estate than an overcoming estate, while we are here below; we can better thrive with war than we can do with victory. Therefore while we are travelling thorow this wilderness, he doth still keep us in exercise with serpents and scorpions: or it doth much proceed from this, that we may be kept in a constant dependence upon *God*, and may entertain a holy and constant correspondence with Him. It is certain, that if we were not constrained to walk with God, through a Principle of Necessity, seldom would we walk with him through a Principle of a Duty, or from a Principle of Love: For it is obvious to a Christian upon his secret search, that we walk most with *God*, when we feel most need of him: It doth likewise proceed from this, that we may be kept humble while we are here below, and not be exalted above measure; as also, that the Grace and Power of our *Blessed Lord Jesus*, in helping us to overcome, may be rendered more conspicuous and evident; this being the great stage on which *Christ's* Power doth most eminently act and appear over our Weakness, and the apprehensions of these insuperable difficulties wherewith we are beset, and oft overcome.

Now to shut up our Discourse, We shall desire, That once at last ye may give up your Names unto *Jesus Christ*, to fight

fight under his Royal B... believe me, though your Corruptions were ... strong, yet at last ye shall overcome them ... whereof is made out unto you by this, Th... *Head, hath led cap-tivity captive*, and ... *at the right Hand of Majesty on high*: and ... expectation of that blessed issue may ... *with joy unspeakable and full of Glory.*

SERMON II.

Gal. 5. 24. *And they that are Christ's, have crucified the Flesh with the Affections and Lusts.*

O! When shall that great and excellent wonder be seen in Heaven, which *John* did see, *Rev.* 12. 1, 6. to behold the invisible Church, and those that are Expectants of Heaven, which is that Woman clothed and adorned with that spotless and beautiful Righteousness of a crucified Saviour, which is pointed out, by her being clothed with the Sun, and regulated by the Doctrine of the Twelve Apostles, which is indeed that precious Star which will bring us unto the place where *Christ* lies, and will sweetly conduct us unto him; and withal to have that great Idol under our Feet, viz. *The World*, the Emblem of which is the Moon; because it is subject to many Vicissitudes and Changes, and hath most different and contrary Aspects; though we conceive, that if many Christians were to be painted, we might fix the Moon upon their Head; for they use not the World as their Servant, but as their Master: Mortification is an exercise that doth not suit with Flesh and Blood; It is a hard saying to a man, setled upon the Dregs of Nature, and as yet fixed in that old stock;

O! but it is sad Divi[illegible] many, that except we die with Christ we cannot [illegible] with him; we must get into the fellowship of [illegible], and be conformable unto his Death, before [illegible] to the Resurrection from the Dead. W[illegible] divide those things that *God* hath conjoyned, [illegible] for Righteousness and Salvation, but not [illegible] Sanctification: And if it was an evide[illegible] *Solomon*, That she was not the Mother o[illegible] pleaded for the division of it; so it ma[illegible], That he who will not take whole *Christ*, but [illegible] have him divided, is not one that is predestinated to the Adoption of Children. We confess there are many that love Christ's Coat, rather than his Graces; and if they pursue after these, it is more after such Graces as are adorning, than saving: And we conceive that there are these three Graces that a Hypocrite doth most pursue after; There is the Grace of Prayer, the Grace of Knowledg, and the Grace of Humility: and of the last we may say, a Hypocrite may endeavour to personate it, but there is always within his bosome some Conviction of his little attainment: It is impossible for an Hypocrite to think himself nothing. Oh! That we could once attain to that precious length of Christianity, as to be entertaining a Holy Oblivion of our attainments, and a Sanctified Memory of our Imperfections; That the former might be written, as it were, in the Sand, and the latter might be engraven in the fleshly Tables of our Heart, and kept constantly upon Record. We confess there is not much of our Leaf that withers in these days, but much of our fruit withers and decays: O! Is not man become so brutish and ignorant, that he may be sent unto the Beasts of the Field to be instructed of that which is his Duty. *Solomon* makes mention of four Beasts on Earth, which are little and exceeding wise, *Prov.* 30. 24, 25, 26, 27, 28. All which may teach us some spiritual Doctrine; *First*, there are the Ants, who may teach us that Grace of Divine Prudence and Christian Policy, in laying hold on our Occasions and Opportunities, who though they be not a strong

People,

ople, yet provide their Meat in Summer: and no
ubt, we should be fighting with our Spiritual Enemies,
ile it is yet Day, for the Night cometh, wherein no
an can fight. Actions done in season, adde a great
al of Lustre and Perfection to them, every thing being
autiful in its season. *Secondly*, There are the Conies,
ho may teach us that Grace of self-Denial, to distrust our
vn Strength, and in the day of straits to run unto Him,
ho is that *Munition of Rocks*, when the blast of the
rrible One is as a storm against our Wall; for they
ing a feeble People, make their Houses in the Rocks:
or no doubt, Atheism and Idolatry are the two great
pediments of Mortification, too much Confidence in
ur selves, which is Idolatry; and much Diffidence in
od, which is our Atheism. Moreover, we may go to
e Locusts, which would teach us that Primitive Grace
f Unity, who though they want a King, yet go forth by
ands. And *Lastly*, We may go to the Spider, which
ay teach us that Grace of Spiritual-mindedness, and of
spiring after those sublime and excellent things of God,
or they are in Kings Palaces. O! to be more
onversant with Heaven, and those things that are above:
his would make us to distaste these lower Springs, and
hey would be to us as the bitter waters of *Marah*.

Put to come more particularly to the words, you have
many precious things concerning Mortification pointed
out, which is that precious and cardinal grace, of which
we intend at this time to speak. 1. You have this infinite
advantage of it held forth, to wit, that such do meet
with divine intimation of their interest in Christ, and
that they are Christ's, which is indeed the high elevation
of a Christian: And this is clear from the words, that
such an one may from this gather, that his name is writ-
ten in the ancient and precious records of heaven: And,
no doubt, little divine wrestling with our corruptions,
makes us to have the extract of our pardon so often with-
drawn to our sense. 2. There is held forth
the extensive nature of mortification, that a Christian
ought not only to mortifie the flesh which is original sin,

(so called, not only because of that woful knot of and affection which is betwixt us and our lusts, according to that word, *no man ever hated his own flesh*: (those invisible knots of union that are betwixt us and lusts) but also, because sin hath contaminated the whole man, so that *from the crown of the head to the sole of the foot*, there is nothing that is not defiled; as likewayes because during our abode in these tents of Mortality, we must have this woful and sad companion, for there is an unchangeable and unalterable decree of Heaven, that during our time of Minority, we shall have that bad associate; But also that he should mortifie his affections toward his predominant Idols, to which the affections are so much joyned, and the soul doth so much go out after and moreover his lusts, which are the first motions and stirrings of corruption within, and withall may comprehend the eschewing the first shadows and appearances of evil. Prov. 4. 14. 15. *Enter not into the path of the wicked, and go not in the way of evil men, avoid it, passe not by it, turn from it, and passe away*: our Mortification should be as much of our invisible Idols as of our visible lusts. 3. There is likewayes held forth, the difficulty and painfulness of this work, under this notion of *Crucifying*, which was one of the most painful deaths. We conceive, that there are many, who are of that mans humour who wallowing upon the grass, cryed forth, *Utinam hoc esset laborare*, I would this was all my work: there is no doubt, more difficulty in this than we apprehend; we must not lye in beds of ease, if we intend to be mortifying Christians, we must wrestle as Princes with God, till we prevail; the longsomness of this work is also pointed at, under the notion of Crucifying, it being a lingring death. We cannot ordinarily fight and triumph in one day; That ambitious Letter of *Cesars* will not hold here, *Veni, Vidi, Vici*, I came, I saw, and overcame: We must die mortifying and strugling with our Corruptions, and when one of our Feet is within the borders of Eternity, we must be sighing out that lamentation, *O wretched man that I am*, &c. 4. You have

lso the intensive nature of Mortification, that a Chri-ian should be content with nothing but the Death of his ists, which is held forth in that word *Crucifie*. O! to ind our selves with a holy Oath and Vow, not to dwell n much contentment, till we have gotten the life of our redominant Lusts: Ye must not give your Idols quarter pon the most plausible and fairest terms of subjection, therwise, if ye do, I shall not say that word which the rophet spake to *Ahab*, that *your Life shall go for his*; But sure I am, that confederacy shall be broken, and likely not without many Sorrows to your Spirits. There s *Lastly*, the certainty of this Victory held forth in that ord, *They have crucified*; it is here in the bypast time, s if it were already accomplished, and brought to pass: And no doubt, this may make us to rejoyce *with joy unutterable and full of glory*, that once we shall have a riumphant Song put in our Mouth.

Now before we shall speak unto any of these, we shall peak to some few things as previous to be known. We hall not dwell long in pointing out the nature of Mortiication; We conceive it thus, It is a Divine quality of he immortal Soul, derived from the efficacy and vertue f *Christs* Death, whereby the strength of Sin is impaired nd its dominion taken away; So that we do not totally, nor with full consent yield our selves unto that ron-yoke of our iniquity: Neither shall we stand long o prove, that it is your duty, to be much in the practice of this Grace: It is clear not only from Col. 3.5. *Mortifie therefore your Members which are upon the Earth*; But also from 1 *Pet* 1.15, 16. and 2 *Cor.* 7.1. It ought o be our great design and aim to bring all those things n subjection, which stand in opposition to *Jesus Christ*, nd it is the noble Prerogative of those Young Men, 1 *Joh.* 2.13, 14. That they have overcome that wicked one, and have in some measure trodden Satan under their eet.

But we shall speak a little unto this first, whether or not a Christian can fall again to the committing of that in which once he hath mortified and repented of, and withal

withal hath received an act of pardon for? We conceive indeed (so far as we know) there can be no explicit proof given of such a case in Scripture, that ever any of those that were heirs of the grace of life, did fall into that sin which they had once mortified and repented for: But however, we are confident to aver, that it is not inconsistent with a gracious estate; which we conceive is clear not only from Gods names, but from his promises and from his commands; Doth not that name, that he is *a healer of our back-slidings*, and *the repairer of our breaches*, and that name, *he will multiply to pardon*, speak out that a Saints relapsing into a mortified Sin, doth not put him without hope, *Isai.* 55. 7. *Hos.* 14. 4. but that he may have confidence that he shall not die but live, and declare the wonderous Works of the Lord, though God may speak that word to him, which *Absalom* spake to *Hushai*, *Is this thy kindness to thy Friend?* And withal do not his Promises speak this, *Jer.* 3. 22. *I will heal your back-slidings?* And do not his commands speak it, *Jer.* 3. 12-14-22? How often is back-sliding *Israel* exhorted to return? And He who imposed that Commandment upon us to forgive our Brother until *Seventy* and *Seven* times, if he return and repent, will not his Bowels be moved within Him, towards a backsliding Heiser? But withal to provoke you to beware of that Sin, to sin after Repentance and after Mortification, we shall propose these things.

First, Such a Sin doth create and beget much hardness and stupidity of Heart, so that *our own back-slidings do reprove us*, and become not only our Sin, but our Punishment; when *God hath spoken peace to us, O should we again turn to folly? Secondly*, There is this to dissuade you, that such Apostacy as this, makes a Christian to lose the sense and comfortable assurance of his Interest, so that sometimes he will be even razing, as it were, the Foundations: O! How are backsliders in heart filled with much of the fruit of their own way, and are made to walk *in Darkness and to have no Light*: It is much for a Christian to keep fast his Hands, when after this manner, he hath lost his Feet

and

rdly, Such an one doth ordinarily give much reins, much liberty to his Corruptions; That is indeed ruptions year of Jubilee and Releaſe, as it is clear from .5 6. where theſe two are joyned: And may not the ure and aggravating circumſtances of that ſin, make to eſchew it? Is it not a ſinning againſt light? Is it a ſinning againſt God, after he hath appeared unto twice? So that this may be the manner of your be-aning your ſelf; If it had been an Enemy that had thus ne, O Lord, thou mighteſt have born it: But that ould be one, whom thou didſt condeſcend to make familiar, and to take ſweet counſel with, that hath up his heel againſt thee; This no doubt is an iniquity deep dye; And we ſhall only ſay this, that it is im-nted upon the Effigie of godly *Judah Gen.* 38. 26. t after his firſt fall with *Tamar*, he *knew her again no re*: And, no doubt, it were your advantage to obey t counſel, *Let him that ſtandeth take heed leſt he fall.*

Now that which ſecondly we ſhall ſpeak unto, ſhall be propoſe ſomethings to you by which you may know ether ye be growing in Mortification or not; and be-uſe this is moſt neceſſary for you to know;

I ſhall firſt give ſome reaſons why ye muſt needs try ur Mortification, and then give you ſome evidences of ur Mortification. Firſt to point out the neceſſity of the al of your growth. (1.) There are many that de-de themſelves in this, ſuppoſing that their luſts are lly mortified, when indeed they are but ſleeping, and at they are really caſt out, when indeed they are ly gone out for a ſeaſon: thoſe are they *Who are pure their own Eyes, and yet are not cleanſed from their iquities.* (2.) There may be a growth of leaves, here there is not much growth of fruit; a plenty of pro-ſion, and much barrenneſs in practice: there are ſome oſe leaf doth not wither, yet their fruit doth uch decay; They have many ſpecious appearances, d yet cannot ſay that the root of the matter is with em. And withal we would ſay that there may be ſome al growth to the fruit, when there is not much growth

to

to the root, ſo that though we ſpread forth our branch yet we do not caſt forth our root as *Lebanon*; We g ſometimes more in Prayer, and Knowledg, and Jo the *Holy Ghoſt*, than in Mortification and Humili though there be a Promiſe for both their growt *Hoſ.* 14. 5,6.

Thirdly; We would have you know, That there is Divine Neceſſity for Chriſtians to grow in all the grac of the Spirit, and *to bring forth fruit, even in old* to be advancing in Mortification, to be aſcending up a divine Conformity with God, till we ſhall be m like unto Him: We confeſs indeed, there are ſome ſad terruptions, when we almoſt forget that we were purg from our old Sins: Yet this neceſſity of growth, appea not only from this, that *Chriſt* is the Head of Believe and they his Members; which Similitude the Apoſ uſeth *twice* to expreſs Chriſtians growth, *Epheſ.* 4. 15, 1 *Col.* 2, 10. And no doubt, ſeeing *Chriſt* is the Hea and we the Members; we muſt grow till there be a Di vine Conformity and Reſemblance betwixt us and o Head; Are not we predeſtinate unto this Divine a Noble end, *Rom.* 8. 29? And muſt not we then endea vour to waſh and purifie our ſelves from our Spot through that precious Blood of Sprinkling, That *we m be holy, as He who hath called us is Holy?*

Fourthly; And more, This is one of the ends of th fulneſs, which was communicated unto *Jeſus Chriſt*, o *precious Head*, even *to make us compleat*, Col. 2. 9, 10 And as his fulneſs is for our growth, ſo our growth for the making up of his fulneſs, *Epheſ.* 1. 23. Myſtic *Chriſt* will not be compleat, till once all his Member grow up *to the ſtature of the fulneſs of Jeſus Chriſt*; an ſo from that, there is ſuch an inviſible knot of Unio and ſupernatural Relation betwixt us and *Chriſt*, that Chriſtian muſt grow; and if once the firſt draughts an moſt imperfect lineaments of *Chriſt's* image be engrave on our Soul, he will bring it unto perfection, ſeeing thi is his noble Prerogative, that his Work is perfect.

Fifthly; There is this alſo that ſpeaks a neceſſity o

hristians growth in Mortification, and all the Graces
he Spirit, the faithfulneſs of all the Perſons of the
ſſed Trinity is engaged and laid in pledg for it. It is
r that the Faithfulneſs of the Firſt Perſon of the
ſſed Trinity is laid in Pledg, Pſal. 92. 14, 15. *They
ll ſtill bring forth fruit in old Age, to ſhew that the
d is upright*, or faithful: which we conceive doth re-
to that Promiſe made by the *Father* to the *Son*, in
t antient and eternal tranſaction, *Iſa.* 53.10. And
not the faithfulneſs of the *Son* laid in Pledg? Is not
s Commandment of the *Father* laid upon him, *That
ll that are given to Him, He ſhould loſe none, but
ſe them up at the laſt Day*, Joh. 6. 39,40. So that as
uſt must be anſwerable to his charge, He must preſent
the Given ones unto the *Father*, which preſuppoſeth
ir growth in Grace, and their being *made meet for the
heritance of the Saints in Light*? And is not the
ithfulneſs of the Third Perſon of the Bleſſed Trinity
ewiſe engaged in this? In that it is his great work to
ply *Chriſt's* purchaſe, and to reveal unto us the whole
nd of *God*, and to communicate all things that are
edful for us to know, and to guide us in all Truth,
h. 16. 13. And if this be his work, will he not ac-
mpliſh it, and bring it unto perfection? All which
eat Works that are committed unto the *Holy Ghoſt* to
, have that ſweet and precious Reſult, *Growth in
ace*.

But withal, by way of Caution, we would have you
ow, That there are ſome Graces of the Spirit, to
oſe growth there muſt be a time allotted, before we
n judg of it. Grace is not like the Graſs of the Field,
ich groweth in a Night, and periſheth in a Night:
is a woful practice among many, they begin to diſpute
eir growth, before they have well begun to grow: We
ould rather counſel you to grow, than to diſpute your
owth; Though it is indeed a Chriſtians Duty to take
tice, *To go up early to the Vineyards, to ſee if the
ne flouriſh, whether the tender Grapes appear, and the
megranats bud forth*; as is clear from *Cant.* 7. 12.

and

and from *Psal.* 63. 8. where *David* taketh notice only of his following after *God*, but that his Soul follow hard after him: Yet (if in this we may alluda shall say this unto you) *Judge nothing before the ti* Let your Graces grow, before you judge of their gro And there is this also that we would say, That grow in Grace and the fruits of the Spirit, is a mystery is more taken up by Faith, than by Sense; We grow by Faith, and by Faith we will best discern, es ally under Desertion, and when walking under a C and *Christ* measures out bitter things unto us confess indeed, when we are dandled upon his knee, our Cup of Divine Consolations is running over, He covering to us a Table in the Wilderness, then growth may be known by Sense.

Now, *Secondly*, to give you some Evidences of your gro in Mortification: There is this; First, mortified souls are mitted to read their names in those ancient and preci Records of Heaven, and to know that they were en ven upon his Heart, before the corner-stone of the W was laid; this is clear from *Rev.* 2. 17. and 2 *Tim.* 4. and the ground of it is this, that those who are wrest as Princes with their lusts, and enduring the heat of day, he lets them see a sight of the Crown, and of eternal felicity, that so they may endure in that g sight of Faith, and persevering to the end, may ob that Crown of Life. And there is this ground of it so, because such are much in the exercise of those *cardinal* and *architectonick* Graces of the Spirit, F and *Prayer*, by which much Divine Familiarity Fellowship with God is attained, and so Faith doth crease with the increase of God.

There is this Second Evidence, When our L have not such power to disturb us in holy Duties, viz. Prayer, Hearing and Meditating; if you have dis sessed those unclean things, and can go about those ties with a great deal of more Divine Serenity, composedness of Spirit, it's a good mark; But if this wanting, it is an evidence of no great growth in M

ation, as is clear from *Jer.* 23. 11. and *Ezek.* 33. 31. nd we conceive, that this is an Evidence of growth in ortification upon these two grounds; First, a Christi- that is much a Victor, in this blessed Warfare, is oft- mes under the dreadful impressions of the Majesty and oliness of *God*, by which those sinful stirrings and mo- ons of his Heart are much abated; by reason of his rrour, he cannot endure himself to be *with the fool in e ends of the earth*, because such an one hath power er his spirit and rules over it, so that he is not like a ity broken down and without Walls. O! It is uch for one, to subject all his Thoughts to the obedi- nce of *Jesus Christ*, to have nothing within him that sts up the heel against the knowledg and excellency of *esus Christ*: And by the way, It is a woful and irratio- al evil, that we lodg Christ only in our faces, and in our nouths we speak of him, and seem to love him, but we odge Idols in our Heart, that excellent Mansion, which should be kept for that excellent Guest, the *Im- ortal King of Glory*, who is the Light of the Higher House.

There is this *Third* Evidence of growth; To be much in exalting and magnifying of *Jesus Christ*, and lifting up of that weighty, but not burdensome stone of his Praise; This was an Evidence of *Paul*'s growth in Mortifica- ion, *Rom.* 7. 25. 1 *Cor.* 15. 56, 57, 58. O! How the Soul that hath really tasted of that noble thing, mor- ifying and pardoning Grace, will esteem *Christ* match- ess, and a Divine Necessity of speaking out his Praise, nd setting Him on high, will ly upon it: Now Now there are two special times, when Christians are put o a divine *Non-plus* in speaking out his Praise, and are constrained to cry out that word, Psal. 65. 1. *Praise waiteth for thee*, (or is silent) that is, it cannot be ex- pressed. There is that time, when a Christian is caught up, as it were, unto the Third Heavens, and hath some eminent discoveries of God; then he is constrained to cry out, *Exalt thy self, O Lord*; his thoughts are so high of him, that there can be no expressions found suitable

unto

unto his worth; And we confess indeed, it is hard, if not impossible, to commit any *Hyperbole* in commending him. And there is that *Second* time, when Christians are able to turn the Battle to the Gate, and in some measure are enabled to conquer their Spiritual Enemies; then all they put to this, Who can exalt him, who is by infinite degrees exalted above our blessing and praise? Sometimes a Christian is put to that Spiritual Posture and Heavenly Frame, that he cannot make language of his thoughts of *Christ*, that though his heart could indite a good matter concerning the King, yet his tongue cannot be the Pen of a ready Writer.

There is a *Fourth* Evidence of a Christians growth, when he hath more Spiritual Discoveries of, and Insight into his Corruptions, and is more wrestling against them. And we would have you considering these two things, 1. That discovery of bosome and invisible Lusts, is that which we mainly take to be meant in this Evidence, and wrestling against them; And there is this, 2. That all our victories over our Lusts, should increase our antipathy against Sin, and make us to be zealous, till once we shall obtain a compleat Victory, and shall have accomplished our Warfare.

There is a *Fifth* Evidence of our growth, *viz.* When the remembrance of our former Lusts and Idols, do not provoke desires after the enjoyment of those things again, but rather doth provoke the exercise of Sorrow, that ever that should have been our lot, to have been under the dominion of such Lusts and Idols: O! But there be many, to whom remembrance of their Lusts will provoke their Affections, *Ezek.* 23. 19, 21. And this speaks much strength of Love to them, that the picture of his Idols should so much inflame and gain his affections; O! But looking upon our old sins with an affectionate eye, speaks little growth in Mortification. There is this *Last* Evidence of our growth, *viz.* high and Majestick thoughts of Christ and his Word, for if once our humours be purged out, we shall then *as new-born babes, desire the sincere milk of the Word, that we may grow thereby*; And I am perswaded,

ſwaded, that as one doth obtain ſucceſſe in this pre-
us Warfare, he doth aſcend in his ſpiritual concepti-
s of *Chriſt*; ſuch a one is endeavouring that evangelick
d Heavenly Captivity of affections, to have them all
nfined unto *Jeſus Chriſt*, that precious & excellent Ob-
t: O! but one ſight of *Jeſus Chriſt*, in his matchleſs
d tranſcendent Comlineſs, to behold that Divine
ntemperature, Harmony and Conjunction of all Spi-
nal Graces that are in him, would it not provoke us to
t away our Idols to the Moles and to the Batts? And
ould they not loſe their beautiful hue and image?
but eternally to contemplate that infinite Majeſty that
n him, ſweetly contemperat with his lowlineſſe, ſo
at we may ſay, There is both Majeſtick lowlineſſe, and
wly Majeſty in him; to ſee likewiſe his infinite high-
ſs, and his matchleſs condeſcendency, to ſee his ablo-
e Soveraignty, and his unparallel'd Humility, thoſe
ings if once they were attained, might make us to cry
t, *Who would not love thee, O King of Nations.*

Now that which we ſhall *laſtly* ſpeak to, ſhall be to ſhew
to you thoſe things that ſpeak and prove our ſoul-union,
heart-conjunction with our Idols, that ſo we may be pro-
ked to the Mortification of them; There is this firſt,
at we embrace our Idols after frequent convictions
the diſadvantages of them, that after they have been
n in their own native colours, yet we dandle them
on our knee, as you have it, *Iſa.* 57. 10. and
r. 50. 38. *They are mad upon their Idols*, demen-
d in their purſuits after them: And no doubt this
eaks a moſt unmortified frame, and one filled with
love of his Idols. There is this *Secondly*, that ſpeaks
our imbracing of our Idols upon ſmall temptations,
e that, 2 *Sam.* 12. 2, 3. There are ſome temptations
our Luſts to gain our affections, and ſome to gain our
dgment; And to ſin without the proſpect of ſome
eat advantage, or ſome ſolacing delight or pleaſure,
eaks us moſt ſtrongly united to our Luſts. There is
s *Thirdly*, that ſpeaks it, that infinite toyl and labour
t we expoſe our ſelves to, to ſatisfie our Luſts: you

will see this, *Eccle.* 2. where *Solomon* making Pleasure a
Carnal Joy his Idol, is put to much toyl to satisfie
and believe it, It is more easie to mortifie your Lu
than to satisfie them; for that is an impossible wo
Our Idols have two daughters that still cry, *Give, gi*
Our Idols are like the Grave, the barren Womb,
Earth that is not filled with Water, and the Fire,
never cry, *It is enough*: Our Idols have two Attr
dants, *Impatience* and *Diligence*; We can weary o
selves in the Fire, to obtain satisfaction to our Lu
and if we do not attain it, we will curse our King,
look upward. There is this *Fourthly*, that speaks
Soul-union with our Idols, and it is embracing of the
after application of Threatnings against those w
should embrace that Sin; and yet to commit this
with lifted up Hand, is indeed, to sport with the Just
of *God*, or rather to put a Bill of Defiance into his ha
supposing that we are above the reach of his Justice
Power. And there is this *Fifthly*, that speaks it, C
killing of Convictions, which tend to the discovery
the sinfulness of Sin, and pressing upon us those Dut
by which we attain to the Mortification of them; a
is it not certain, that we kill our Convictions in
birth, and make them to prove Abortive? Love
our Idols is that which kills our Convictions; and
killing of our Convictions, is the mother of our love
our Idols. And there is this, *Lastly*, that speaks
Soul-union with our Idols; Those anxious Sorrows wh
we miss the enjoyment of our Idols, we are then re
to cry out, *It is better for me to die than to live*: A
oft-times, when our Idols are taken from us, and
laid in the Grave, our living Lusts sit down, and lam
over the Grave of our buried Idols, crying forth, *
my Love. And since there are such invisible, and
ful knots of union betwixt us and our Idols, we sho
endeavour to have all these knots loosed, and to have
Soul united to Him, by those two precious and gol
Chains of *Faith* and *Love*, and to have our Hea
Bethel, a House for God, and a Temple for the H
Gho

host; and not a *Bethaven*, a House of Idols, and a ge for all unclean Birds, that our spirits may be Man- ns for that *Eternal Spirit*, and he may have an arbi- ry Power over us, and a Negative Voice in conduct- us to Heaven.

SERMON III.

l. 5. 24. *And they that are Christ's, have cru- cified the Flesh, with the Affections and Lusts.*

MOrtification is that precious Duty imposed upon Man, not only by the Law of Nature, but by the Royal and excellent Law of Grace. Doth not Law and Light of Nature instruct Man thus, It is ter to kill, than be killed? And certainly, except a ristian be the ruin of his iniquities, Iniquity shall cer- nly be his ruine; We shall either sing a Song of triumph r our Lusts, or our Lusts shall sing a Song of Triumph r us; and doth not that Royal Law of Liberty and nce enforce this upon us, while it desireth, that *we uld crucifie our members which are upon earth*, and be iring after a divine Conformity to the Image of the isible God; Though we conceive, there be some, that hey would retire themselves a little to behold those tile and invisible actings of the Mystery of Iniquity hin them, and those deep Devices of Satan, and how ny strange Lords, beside *Jesus Christ*, exercise Domi- n over them; they might be constrained to put in ir *Amen* unto that Truth, that *It is more easie for a mel to pass thorow the eye of a needle, than for such mortified Christians*, as many of us are, *to enter into Kingdom of God*. It is better for us to dwell in the use of Mourning, than in the House of Mirth: And may say of much of the carnal joy that is amongst us,

Such laughter is mad, and such mirth what doth We may wish for some retired Cottage in the Wilder where we may go aside, and spend our seventy years the bitterness of our Soul, and account it marvelous ving kindness, if we shall obtain hope in our end. without all debate, That the general and universal of our day is, that Christians are so little in the cise of this precious grace of Mortification; For we take a greater latitude in our way to Heaven, that Cloud of Witnesses which went before us did venture to take: And it is certain, that if one of Damned were admitted to come and write Commen ries on the disadvantages of satisfying the Lusts of Flesh, he would point forth marvelous hurt, and i nite loss to follow on it; As likewise, if any from Abo were admitted to write upon the advantages of *Cruci ing the Flesh with the Affections and Lusts thereof*; what precious Commendations would they give to th that are exercised in these low, but exalting works Mortification? And, believe me, this is most certa That it is easier to mortifie your Lusts, than to sati them: For we conceive, that such a one who is spend his precious time in the satisfying of his Lusts, d spend his time betwixt these three, the impatience his Lusts, which still cry forth, *Give, give*; The im tency and weakness of the means he hath to satisfie Lusts; and the conviction of the impossibility of sati ing these insatiable desires of sin. Anxiety and Sor are the constant attendants of a man that is not studying crucifie his Lusts and affections: And certainly, if we allude to that word Jer. 48. 10. *Cursed be he that eth back his sword from blood*, he is cursed that d not endeavour to crucifie and bring low the *seven minations of his heart*. We ought to be like *Naph* and *Zebulun*, who did jeopard their lives unto death the high places of the field, that there might be of our lusts to cry forth within us, *The bitterness death is past*; but we might endeavour to cut it

pi

ces before the Lord. We conceive, this work of ortification, is the moſt pleaſant exerciſe of a Chri-an, if not in its own nature, yet in its fruits and ects.

Now before we ſhall ſpeak any thing unto thoſe things, ich we propoſed to ſpeak of at the laſt occaſion, We all ſpeak a little to this Queſtion, What is the reaſon at Chriſtians reſolutions and purpoſes to quit ſuch a dominant Luſt, and to forſake ſuch an Idol, do oft-nes evaniſh without any fruit? For theſe Cords of ine Reſolution by which they bind themſelves, are but Tow and Flax before the Fire of Temptation, they de-eeing many things which are not eſtabliſhed: And confeſs, This is ſo incident an evil to his own, that metimes they are reſolved in nothing ſo much, as to olve no more; they in a manner give over the duty of eſolution, becauſe they are ſo ſhort-coming in the duty Performance: And 1. we conceive, this is occaſi-ed either through this, that Chriſtians do not reſolve on the ſtrength of a Mediator; or if they do re-ve upon his ſtrength, they are not much in the im-ovement of it, for the bringing low of ſuch an Ini-ity. And we conceive, this was the ground that *Pe-*'s reſolutions were ſo much blaſted; and this is ſome-at pointed at, *Iſa.* 40. 30,31. where it is ſaid, *Even e Youths ſhall faint, and be weary, and the Young Men ll utterly fall*; The greateſt Natural Abilities which ght help men to run and not be weary, and the moſt omiſing Evidences from themſelves, ſhall fail and be aſted; but [*verſ.* 31] *They that wait upon the Lord, ll renew their ſtrength*, even thoſe who are denied to eir own ſtrength. We conceive, that there are theſe o great myſteries in Chriſtianity; Firſt, To reſolve as being convinced that we are not able, as of our ves, to think one good thought: And next, to believe at *Chriſt*'s ſtrength laid hold on by Faith, is as effectu-for the crucifying ſuch a Luſt, as if it were our own oper ſtrength and excellency: I ſhall only ſay this by e way, Study to flee comparative Reſolutions, for or-

dinarily these are soon blasted; as was clear in *Peter*: *Though all shall forsake thee, yet I will not*: Study to be positive in your Resolutions, but beware of comparison. [2.] This fruitlesness of Resolution is likewise occasioned through this, That ordinarily they determine the mortifying of such a Lust rather with their Light, than with their Affections; As it is sometimes the exercise of a Christian, when he goeth to Prayer for the mortifying of such a Lust, his Light prayeth more than his Affections; yea sometimes it happens that when light or judgment is praying for the mortifying of such an Idol, affection, as it were, entereth a Protestation against the granting of such a desire, and in a manner saith, *Lord mortifie not such a Lust*. This we conceive was the case and practice of those who are made mention of, *Ezek.* 14.4,5. who came to enquire of the Lord, having their Idols in their heart: We may put our Idols out of our light, but have them in our heart, when we come to seek the mortification of them: And we would only say this unto you, When ye begin to resolve, Study to have your Souls under the divine impression of the sinfulness of such a Lust, and likewise, under the infinite disadvantage of following such a Lust: We conceive, That the ordinary time of a Christians Resolution is, when he is blessed with the dews of Heaven, and is admitted to taste of his sweetness. And [3.] oft-times a Christians resolutions are rather according to his present frame, than according to that which probably will be his frame ere long: And this is the cause, that Christians, who are big in their Resolutions, are often short and defective in their Performances; or [4.] it is occasioned through their being too much given to Slothfulness, and that woful Idol of Self-indulgence; they resolve fair, but do not take pains to accompliish their Vows: This is clearly pointed at, not only *Prov.* 13. 4. where it is said, *The Sluggard desireth but he hath nothing*; but more clearly, *Prov.* 21.25. *The desire of the Sluggard slayeth him*, and the reason is subjoyned, *Because his hands refuse to labour*: It is most certain, That except a Christian be diligent, he can

be a mortifying Christian: Mortification is not attained with ease, we must travel in pain, and have the throes of the new-birth, before *Christ be formed in us.* This, *Lastly*, doth occasion it, *viz.* Christians do propose to themselves a sublime and divine end in mortifying of their Lusts; And certainly we conceive this is a most ordinary and incident case, We either propose this end in mortifying of our Lusts, that we may have somewhat whereof to glory, and to make mention of our righteousness, *even of ours only*; or else we propose this carnal end, of studying to have a name continually amongst the living in *Jerusalem*, lest that inward mystery of iniquity, that is within us, be engraven on our Fore-heads; And I think certainly, that name may, be engraven upon many Professors in this age, which *Jude* giveth them, *Vers.* 12. of his Epistle, he calleth them *Twice dead*, that is, not only dead in reality, but that through the deceitfulness of Sin, they had even lost the name of living they likewise had, so that it was also vanished and gone away. I am perswaded, that were we known each one to another, as we are known to him, *who hath those seven eyes, that run too and fro through the earth*; no doubt, we would wonder at the boldness of each others hope, and laugh at the strength of his delusions.

Now that which we proposed to speak of from the words, was to point out some advantages which a Christian hath by mortifying of his Lusts, and by being continually exercised in this precious Warfare; And (as we declared at the last occasion) the first advantage of a Mortifying Christian was this, ordinarily such a Christian doth live under the impression of his interest in *God*, he is admitted to read his name written in the Book of life, as is clear from Rev. 2. 17. where he saith, *To him that overcometh will I give a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it*; as likewise from Rev. 2. 11. *He that overcometh shall not be hurt of the second death*: also from 2 *Tim.* 4 8. Where these two are sweetly

conjoyned and linked together: and it must certa
be so, that a mortifying Christian is one that liveth u
der the divine impression of his interest in *God*,
only because of this, that one who is not mortifying
lusts, doth darken his hope and obscure his evidenc
every dayes intermission of Mortification, being (a
were) a score drawn through the extract of our pe
with God, so that in process of time, that precious
tract of peace becometh illegible to us: And we sh
say this, that a Christian who can keep the faith of
interest, without the exercise of Mortification, may s
pect the reality of such assurance: Mortification and
surance die and live together, are weak and strong to
gether. Moreover it must be so, because of this, th
ordinarily *God* rewardeth a mortifying Christian wi
the intimation of his Peace, he takes him in to see the ete
nal purposes of his heart, and the secrets of his counse
and lets him see his name written in the Records of hea
ven, lest he should faint in the day of adversity, and s
prove his strength to be but small: Did ye never kno
such a thing as this when most serious in the exercis
of Mortification, to be admitted to behold that preci
ous and everlasting hope?

There is this *Second* Advantage that a Christian ha
by being continually exercised in this blessed Warfare, and
it is this, Mortification keeps all the graces of the Spirit
in action and exercise; It is that superiour wheel, at the
motion of which, all the inferiour wheels do move: and
if we may so speak, Mortification is all the graces of the
Spirit combined in one, and exercising themselves as in
one divine act. [1.] *Faith* is exercised by a Mortifying
Christian, not only, in drawing furniture from
Jesus Christ, who is our Head; but likewise, in that it
is that defensive piece of Armour, (*the shield of Faith*)
by which we quench the fiery darts of the Devil: This
War will not proceed with much advantage, if Faith be
out of the field. [2.] The Grace of *Hope* is exercised
by a Mortifying Christian, for this is its exercise in this
blessed Warfare, to hold up the Crown of immortal
Glory

lory in its right Hand, with this *Motto* engraven upon
He that perſevereth to the end ſhall be ſaved, and ſhall
ain this Crown of life, which is the great encourage-
ent of a Chriſtian in this Exerciſe. [3.] The Grace
Watchfulneſs is exerciſed in this bleſſed Warfare: for
atchfulneſs is the Centinel of the Chriſtian, that
adeth upon the Watch-Tower, and giveth him warn-
g of the motions of his adverſary; Watchfulneſs
rneth us, when firſt Corruption begins to ſtir in us.
.] The Grace of *Love* is much exerciſed in this bleſſed
arfare; For when a Chriſtian beholds that divine and
ſearchable Compaſſion of *Jeſus Chriſt* which he exer-
ſeth towards him, in upholding under ſtraits, ſo that
hen the Archers ſhoot at him, and grievouſly wound
m, that yet his Bow abides in its ſtrength, this makes
e Grace of Love to burn within the Soul. And *Laſtly*
he Grace of *Prayer* is much exerciſed in this bleſſed
arfare; For when Faith is like to faint, and Hope be-
ns to loſe its courage; when Watchfulneſs is like
ſlumber, and Love begins to be remiſs, and to wax
ld; then Prayer, as a flying *Cherub*, doth go to the
aptain of our Salvation, and deſires him to help in
e day of need: Prayer is the ſweet correſpondent of
e Chriſtian betwixt Heaven and Earth; *Prayer* ſtayeth
on the Mount with *Chriſt*, when *Faith* and *Watch-*
lneſs are in fight with our Corruptions and Luſts: And
the way, I know not whether a Chriſtian be more
liged to *Jeſus Chriſt* for Juſtification, than for Sancti-
ation; But we conceive it is better to conjoin thoſe
gether, than to compare them one with another.

There is this *Third* Advantage that a mortifying Chri-
an hath; ſuch a Chriſtian doth moſt ordinarily meet
ith moſt Divine Solace and intimate Communion and
llowſhip with *God*; Would ye know the reaſon why
u have not been in Heaven theſe many days? It is this,
e have not been fighting theſe many days. For the mor-
ying Chriſtian is admitted to taſte of the honey out
the rock, and to be ſatisfied with the fineſt of the
heat. Now this is clear from *Rev.* 2. 17. where that

Promiſe

Promise is given to the mortifying Christian, that *he shall taste of the hidden Manna*, which is the sweetness of *Jesus Christ*: as likewise, Rom. 8. 13. *If ye through the Spirit mortifie the deeds of the Flesh, ye shall live*: also *Rom.* 7. 24. compared with ver. 25. where wrestling *Paul* hath Songs of everlasting Praise put in his mouth. Would ye know the person that is admitted to sing one of the Songs of *Zion*, while he is in a strange land? It is the Mortifying Christian: For when he is in the pursuit of his enemies, he is then admitted to put out his finger, and taste of the honey, that his eyes may be enlightened. There is a Mortification that is pleaded for by many in these days, whose highest advancement doth not consist in true Mortification, which is in knowing and being convinced of Sin, and mourning over it; But this is their Mortification, that one should be dead to the sense and conviction of Sin; we shall pass no other verdict upon such *Antinomian* Mortification, but only this, it is indeed the Mortification of Godliness, it is a crucifying of Repentance and Holiness, it is a killing of the New-man within a Christian, as also it is a quickening of the Old-man in its Lusts and Affections; this Mortification is no other thing but Satan transformed in to an Angel of Light; and yet this is a piece of that new-coined Gospel, that is so much preached up in these days, which if an Angel from Heaven should bring, we ought not to believe it: This is no new Light, but old Darkness covered over with the vail of a glistering light. O! Study to be much under the impression of the bitterness of Sin, that so ye may taste of the consolations of the *Holy Ghost*.

There is this *Fourth* Advantage that a Christian hath by being continually exercised in this Warfare, *viz.* that such a Christian hath distinct and perfect discoveries, not only of the deceitfulness of his own heart, but also of the subtilty of corruption and sin that doth assault him: a mortifying Christian is a most experienced Christian: As is clear *Rom.* 7. throughout where wrestling *Paul* hath such distinct discoveries of himself, as he saith there,

he

ſaw a Law in his members, rebelling againſt the Law his mind, and bringing him into ſubjection. And rtainly, there is much precious Advantage that re-unds unto the Chriſtian by being convinced of the de-itfulneſs of his own heart, and of that myſtery of ini-uity that is within him, for ſuch a Chriſtian doth at-in to the exerciſe of the grace of humility, for when he holdeth himſelf as in a glaſs, he cryeth forth, *Wo is e, I am undone*; I think it is in ſome ſenſe lawful for Chriſtians to practiſe much of *Peters* Divinity, which e had, Luk. 5. 8. *Depart from me, for I am a ſinful an*; Not that it was well argued by him, but it ſpake rth the high apprehenſions he had of the Holineſs of od, and the low apprehenſions he had of himſelf: As kewiſe ſuch a Chriſtian is much denied to his own rength, and ſo is neceſſitate to go unto one, on whom is ſtrength is laid; as likewiſe ſuch a Chriſtian is much n the exerciſe of the Grace of Watchfulneſs; he is not gnorant of the devices of Satan, which make him to tand continually upon his guard, leſt he be overtaken with the ſnare of the Devil.

There is this *Fifth* Advantage that a Chriſtian hath y being much in the exerciſe of Mortification, he doth ttain to much divine Conformity with God, and is ade a partaker of the Divine Nature: this is clear rom *Revel* 3. 5. where that promiſe, *I will cloath him in white*, is in part accompliſhed to a Chriſtian, even while he is in this Valley of Tears. And certainly, this is the *compend* and ſweet *Epitome* of all Chriſtian Advantages, o be made like unto the Majeſty of God; And it is not a conformity unto him for a day, but ſuch a mortifying Chriſtian is moſt conſtant in keeping the Divine Lineaments, and Spiritual Characters of that precious Image undefaced in him; as is promiſed, *Rev.* 3. 12. *Him that overcometh, I will make a pillar in the temple of my God, and he ſhall go no more out*: And certainly that Promiſe of Stability, is in a part accompliſhed to a Chriſtian, even while he is here below: What could a Chriſtian deſire more than this, to be admitted to partake of the image

of

of the invisible God, and to be made like unto Him

There is this *Last* Advantage that a Christian ha by being continually exercised in this precious work Mortification, that he hath his *antipathy* and hat against Sin much increased: Would you know the Ch stian that liveth under the impression of the sinfulnes Sin? It is the mortifying Christian. I think that v distinction which Papists have of *Mortal* and *Venial* si Christians in their practice do too much allow and co mend; There are some Sins seem *venial* to them, wh to commit and exercise, they take a latitude to the selves, as may be clear in this; a Christian will, wit out much difficulty, if he be not tender, commit su things as are not consistent with the exercise of Gra within him; he needs no other toleration but this, have this made out to him, That there is a consisten betwixt such a Lust, and the living, Spiritual nature Grace within him: But, no doubt, if we argued right we would be provoked to desist from Sin, even from th consideration of the disadvantages that attend the pur suing after any Lust.

Now that which we shall speak to next, shall be t shew, what disadvantages a Christian hath by an inte ruption of this Spiritual Warfare, and not being muc taken up in the exercise of Mortification. If this Que stion were proposed to many, When did you last set som hours apart to mortifie your Sins? The most part would be put to a *Non-plus*, not knowing the last time whe they were exercised in this precious Warfare. And I would only say this, A Christian that can interrupt th work of Mortification for some Weeks together, may either fear that Grace is groaning within him, with the groanings of a deadly wounded man; or else, that he is not at all begotten unto a lively hope: For there is no discharge in this Warfare, but fight we must, till once the one foot be within that Palace of Everlasting De light.

There is this *Second* disadvantage that attendeth a Christian who interrupteth this Warfare, ordinarily such

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n one doth contract much hardneſs and impenitence of eart; This was clear in the Practice of *David*, who hen he once intermitted this war, could write a letter o the killing of godly *Uriah*, and yet no mention made f ſmiting of heart: This is certainly a conſtant attenant of one who is not mortifying himſelf, he maketh his eart *die as a ſtone within him*: The mortifying Chriian keeps this holy zeal within him, *he hateth the garments ſpotted with the fleſh*: Would ye read the original nd riſe of hardneſs of heart in theſe dayes amongſt us? t is this, Chriſtians are not much in the exerciſe of Morification; I believe the Goſpel hath been preached nigh ix thouſand years, and yet it is much to be doubted, if ver miſbelief, and hardneſs of heart were ſo univerſal iſeaſes among Chriſtians as in theſe dayes: We imagine to go to Heaven by gueſs, which maketh us ſo little ntend this bleſſed Work.

There is this *Third* Diſadvantage, that a Chriſtian neets with, by the intermiſſion of this Warfare; and it is his, That ordinarily ſuch a Chriſtian hath his Luſts moſt reigning and lively within him: Sin will gather more ſtrength by the interruption of one days Exerciſe of Mortification, than ye can prevail over, by wreſtling with it many days: This is that ſubtil dexterity of Sin, t can recruit it ſelf in few hours with much eaſe: And certainly, if ye be not conſtant in this Warfare, its like ye will not ſing many Songs of Triumph over your Luſts: He muſt be conſtant in the fight, who would be a Triumpher in the fight: How long is it ſince ye ſet up an *Eben-ezer* to God, ſaying, *Hitherto hath he helped me?* And when did ye ſet up Trophies and Monuments of your Victory? We think the Chriſtians of this age leave feweſt and leaſt Trophies of their Victory, in the way to Heaven, of any that ever went before them.

There is this *Fourth* Diſadvantage which a Chriſtian hath, by the intermiſſion of this Warfare; and it is this, That ordinarily ſuch a Chriſtian liveth without ſight of victory, and overcoming at the laſt: A Chriſtian who interrupteth this Exerciſe of Mortification, fighteth as

we

we speak, with a doubtful War, not having determin whether the fight shall be in his favour, or not; There somewhat of this pointed out, 1 *Tim.* 4. 8. where *P* fighting in an Agony, as the word importeth, perswade himself that he shall have that Crown of Righteousnes which is the suitable reward of a conqueting Christia And, believe me, I know not what shall afford a Christi more *Christian* Peace and Consolation than this, to b lieve, that *God shall put all enemies under his feet, a make them his footstool* at last.

There is this *Fifth* Disadvantage, that a Christian i terrupting the Exercise of Mortification hath, and it this, That ordinarily such an one, when he is passi thorow the first and second Gates of Death, and is render up an account of his Stewardship, he hath le perswasion of his interest in God. Would ye kno the reason why Christians die with so little Faith of Evi dence? It is this, They have not been much in the E ercise of Mortification. Certainly the Conviction o short-coming in this Duty, and the apprehension of Et nity, and of approaching Judgment, are two swee companions together: I think, next to Justification a Faith in *Jesus Christ*, which is the hinge of all our co solation, a Christian hath most peace in the work o Mortification, in the Day when he shall be standing upo that utmost line betwixt Time and Eternity. O! Wha consolation had old *Paul*, when he spake these words when he was ready to be dissolved, *I have fought the go fight of Faith*; I doubt much, if ever *Paul* sang a Song of Praise upon an higher key, than when he sung that Song, 2 Tim. 4. 8. *I have fought the good fight of Faith* *Paul*'s heart was half transported, when he did reflect upon this, that all his Lusts were dying, and killed at his feet.

And there is this *Last* Disadvantage that attends a Christian, who interrupts this Warfare, That ordinarily he is much blasted of God in the Exercise of other Graces; Yea more, he is blasted in the Exercis

of Gifts; these two losses will attend a Christian who interrupts this Warfare. And certainly, if a Christian be blasted in Grace, and be not blasted in Gifts, it is one of the sorest strokes that can befall him; for ordinarily, It is a Pillow sewed under our Arm-holes, which maketh us pursue Sin without fear: this is secretly hinted at *Eccles.* 2.9. where that which made *Solomon* rove after his Idols, was this, *Also my wisdom remained with me*: so was as wise a man now, as he was before. And certainly, when Gifts are vigorous and Graces not, such may sit down astonished, lamenting over themselves for *seven nights and seven dates.*

Now before we shut up our Discourse, we shall speak a little for consolation to those who are somewhat serious in accomplishing this Warfare, and yet have not sensible advantage, nor success over their Lusts, who have been toiling all night, and yet have catched nothing; And we conceive, that God doth ordinarily propose to a tender Christian these three divine ends, in cutting out to them such a lot: (1.) That he may be kept in a constant correspondence with the Throne of Grace; He in a manner wounds us in our Leg, that we may not wander much abroad from his Throne: And certainly, Christians may be convinced of this, That if they had their will in Mortifying, they would not be much in Corresponding; which may be demonstrated unto you thus; because that which provoketh one to converse with God, is rather a Principle of Necessity, than a Principle of Love: A Christian will go *six* times to Prayer, yea many times, from a Principle of Necessity, before he go twice from a Principle of Love and Delight. Secondly, That the Christians Faith may be exercised, and put to trial, Whether or no he will believe and rest upon him, notwithstanding that he see not Mortification growing within him. We confess, our little advancement in Mortification, is the foundation of misbelief: And certainly, to his own, God hath this design, even the trial of their grace, whether or no they will believe, and *hope against hope.* Thirdly, The Lord doth it, because he knoweth

that

that a Christian can better improve his little advancement in Mortification, than he can improve his great success. Believe me, a Christians advancement in Grace is more difficult to be born, than his little advancement and progress in Grace; And the great reason of it is, because ordinarily Pride and Arrogancy do blossom and spring up from the sense of our Attainments; For what doth decrease to a Christian of the Lust of the Eye and of the Flesh, seem to accrease to the Pride of Life. For as the one seemeth to go down, the other doth ascend up. Now I suppose there be many here, who never knew what it was to feel any such change all their life, neither what Prayer and Mortification mean; And to these I say O! Did you never know what it was to be under the impression of the Sinfulness of Sin? Or did you never know what it was to water your Couch with Tears, under the impression of it? as *Psal.* 32.3. where *David* saith, *When I kept silence, my bones waxed old, through my roaring all the day long.* Which word *roaring* implies not only this, That sometimes a Christian doth rather mourn as a beast than complain as a man, (*roaring* being the voice of a beast:) but likewise it implies this, That sometimes Christians are under such an Exercise, that the open field is a more fit place for them, than the secret retirements of their most quiet Chambers. *David* was forced to roar as a beast, when the bones, which are the pillars of his house, were waxing old and mouldering within him: Certainly, the day is coming, when ye who never knew what it was to crucifie a Lust, *Christ* shall crucify you upon that cross of everlasting pain, when He who is most High shall tread you in the Wine-press of his Wrath, when He shall make the Arrows of his Indignation sharp upon you; Ye who will not quit sin, Sin shall once be your eternal Companion; Christ hath been inviting you very often to quit such Lusts, and ye return so often a negative answer to him, this will be the sentence, which shall be past upon you, *Be it unto you, even as you will; They are joyned to Idols, let them alone*; and certainly, when Christ ceaseth to be a reprover, that

an is in a ſad and deſperat eſtate. O! that ye might
ee fight this good Fight of faith: but oh your ſcent doth
main with many of you! are there not many here, who
ver knew what it was to ſpend one hour in ſecret wre-
ing and debating with their Luſts? The ſtrong man
eps the houſe, and ſo all is at peace with them, there
no going out, nor coming in at the gates of their city,
t the Luſts are, as it were, exactors of that houſe, and
ey bear ſway within it. But O! curſed be that peace
hich ſhall end in everlaſting War with God. Would
know the exerciſe and caſe of thoſe who are in ever-
ſting chains? We can repreſent it under nothing ſo fit
this, it is infinite Juſtice and infinite Omnipotency,
reſhing and cruſhing finite and ſinful man; Divine
ath ſtill coming down upon his body, and ſoul; They
e now living the life of an endleſs death, and are
ending their days in a dying life; for they ſhall be
ernally dying, and yet never able to die. Are there
t ſome of you, who are ſo joyned to your Idols, that
Dives ſhould come from Hell, and preach this Text
you, *Crucifie your Luſts*, Ye would ſtop your ears at
at precious exhortation. Ye may hide ſin under your
ongue now, but be perſuaded, that at laſt it ſhall be in
ur Belly as the poiſon of Aſps, and as the venome of
ragons. And we would leave this advice and counſel
on Chriſtians, who have begun this precious War-
re, *Stand faſt in the Liberty wherewith Chriſt hath*
ade you free, and be not entangled again into that yoke
bondage. Sin is a yoke that neither we, nor our fa-
ers were able to bear; and we deſire you to meditate
on this advice, Study to be as much in Mortification,
d in the exerciſe of this Duty, as if ye were to obtain
lvation by Works; but withal, Study to be as much
ried unto thoſe things, and to have as low an eſteem
your ſelves, as if ye had done nothing at all: Study
work as one that is a *legaliſt* indeed, as one deſiring
maintain good Works; but ſtudy Self-denial, as one
ving fled for refuge unto that bleſſed hope that is ſet
fore you. *Chriſt* is ſtanding at the end of the Walk of

a Mortifying Christian, with a Crown in his right Ha
and he desireth us to persevere unto the end, that
may obtain that immortal *Crown*: O! one day
precious *Christ*, shall be an infinite recompence of all
toil; and the more exercise of Mortification you are
to now, Heaven will be the more sweet and delightfu
unto you hereafter.

SERMON IV.

Gal. 5. 24. *And they that are Christ's, ha
crucified the Flesh with the Affections a
Lusts.*

SUch is that universal Stupidity and Hardnes
Heart that hath overtaken the Professors of th
Generation, that if *Christ* would come from He
ven, and read over unto us the compleat roll
our Iniquities, and shew unto us those Records,
which all our wanderings are written, the most part of
would not be much affected, nor much in the exercise
Sorrow. No doubt, It is easier for a Camel to p
thorow the eye of a Needle, than for stupid Christian
such as we are, to enter into the Kingdom of *God*. It
one of the mysteries of his overcoming Grace, that
hath not broken these two precious staves of beauty
bands amongst us; that he hath not broken the Covena
of his peace, and ceased to entertain so near a relati
betwixt himself and us. As likewise, it is a myster
His love, that we are not made eternal Monuments of
Justice of *God*, and this *Motto* engraven upon us, *Re
these that made not God their refuge*: *God* is glorious
the exercise of all his holy Attributes, but in none mo
than in the exercise of his Patience and Long-suffer

toward

wards us; And in a manner He darkeneth the glory his Justice, and casteth a Vail over his spotless Holiness, that the exercise of the Attribute of Patience and long-suffering, may be rendered more conspicuous. I only pose you with this Question, Is not Mortification a mystery unto your practice? and O, Can such a delusion as this overtake you, That ye shall reign with *Christ*, though your Lusts reign with you as long as you are here? It is certain, that Mortification is that precious Exercise in which ye ought to be taken up: And I conceive, that there is only this difference betwixt sinning against Light, and that unpardonable sin against the Holy Ghost; that the sinning against Light, is a sinning against the common Work of the Spirit upon your understanding; but the Sin against the Holy Ghost, is also a Sin against the *common* work of the Spirit upon the Affections; and no doubt, there is a near bordering betwixt these two, it is the first step by which ye go up and ascend unto the acting of this great Sin. It is a faithful Saying (saith the Apostle *Paul*) that *if we die with Christ, we shall also reign with him*; And we may likewise say, It is a faithful Saying, That if we be not with Christ, and conformed unto him in his Sufferings, we cannot be conformed unto him in the power of his Resurrection; Ye are all willing to take *Christ* as a *Justifier*, and as a *Saviour*, but unwilling to take him as a *Sanctifier*, and as a *Prince*: But know this, That the Gifts of this spotless Lamb are so sweetly linked together, that they are like his own Coat that was upon his body, which was without seam, and could not be divided: And so, except the whole Gifts of *Jesus Christ* fall unto us by Divine lot, we can have no part nor portion therein: This Mortification is the *compend* of Christianity; And certainly, a Christian reading these words, may stand amazed, and be ashamed at his own stupidity, that an interest in *Christ* should be connected with such a small degree of Mortification; though we conceive there be many who take to themselves the name of Christians, that never knew what it was to exercise themselves in Mortification.

I shall yet again (before I come to that which mainly intend to speak to) press it is grace of Mortification upon by these things. *First*, This may enforce this duty of Mo fication of lusts on you; It is impossible for one to satisfy lusts let him accomplish never so diligent a study to sa them; therefore ye should be undeceived and convi of that delusion: ye conceive that if your lusts had t desire, they would be satisfied, but that is most cle found to be false, Psal 78. 29, 30. Where it is sa their lusts, *they got their hearts desire*, and a sad wor subjoyned, *yet they were not estranged from their l* Let a covetous man suppose with himself, that u the having of so many thousands, his lust of covet nes would be satisfied, but *Job* doth refute this, ch 20. 22. saying, *In the fulnes of his sufficiency, he sha in straits*: So it is easier to mortifie ouf lusts, than satisfie them. And (2) we say, that though ye hide under your tongue, and though it be sweet unto y yet know that the day is approaching when it shall in your bowels, as the gall of Aspes, and as the poy of Dragons: know this for a certainty, that the mome tany pleasures of sin which they afford unto you, are n worthy to be compared with that eternal weight unsupportable miserie that shall be inflicted upon y O! but it is a terrible sight to behold *a living God* tring eternally in the lists with a poor sinful sinner, have omnipotency and justice fighting against the d of his feet. And *Lastly* we say, that not exercising yo selves constantly in this precious work of Mortificati doth interrupt much precious fellowship; that you mig have with *Christ*; ye that are tasting the sweetnes of cannot taste of the sweetnes of Heaven: This is cle *Rom.* 8. 13. where Mortifiers have this Promise, t *They shall live.* And I shall onely say this by the w we conceive it to be a question that is difficult to dete mine, Whether it be more for the advantage of one, t is under any predominant Lust, to have the objects up which it feeds withdrawn, or to have them to feed upo As for instance, If one be under the wofull predomina

Pride, It is a queſtion, whether to want the occaſion exerciſe and feed that Luſt, be better, or to have it: oud *Achitophel*, when he wanted the objects upon ich his pride did feed, went and ſtrangled himſelf: hen we enjoy them, O! what ſecret Idolatry, what ſperat Atheiſm do we commit in the ſecret Temples our Heart, and in the Chambers of our Imagery? therefore Mortifie more, or ye ſhall pray leſs.

Now that which we intend mainly to ſpeak to, is that *ond* thing which we propoſed from the Text; *viz.* he extent of Mortification, that ſuch muſt not only ucifie their predominant Luſts, here called *Affections*, ecauſe they are Idols, and linked together by that Paſon of Love; But likewiſe they ought to mortifie the rſt motions and ſtirrings of corruption, and all occaſions o it, which are here called *Luſts*. And moreover, one hat is a Spiritual Mortifier, muſt mortifie Original Sin, hich is here called *the Fleſh*, as oft-times it hath that ame in Scripture; an exerciſe much unknown to many, not unto all: We judg Original Sin but a *Zoar*, and is hard indeed, to be convinced of the Sinfulneſs of Original Sin, and to take it up in its native colours. Now in ſpeaking of the Mortification of Original Sin, We ſhall not inſiſt long upon this; That it is the Duty of Chriſtian to be exerciſed in the crucifying of this Sin, being clear, *Col.* 3. 5. where we are commanded *To mortifie our members*, as alſo from the practice of *Paul*, Rom. 7. 24. *O wretched man that I am, who ſhall deliver me from this body of death?* There is a ſtrong *Emphaſis* in the word *me*, as if *Paul* had ſaid, If infinite Grace could be limited, then, no doubt, ſinful *Paul* were the limits of it.

We ſhall for more clear ſpeaking to this, *Firſt*, Speak a little unto what *Original* Sin is; and we conceive, That it ſtands in theſe; (1.) Original Sin is the imputation of that *firſt* tranſgreſſion of *Adam* unto us, for he being a common and repreſentative perſon, we fell in his Falling: as we would have ſtood, in his Standing. (2.) Original Sin doth comprehend the want of Original

Righteouſneſs, Man being created after that noble pattern and divine *Idea*, *the Image of God*: But now carrieth only ſomthing of the image of *God* in his Wiſdom and in his Omnipotency; but while he was in his Primitive Eſtate, he did carry an impreſſion of the Holineſs of *God*. (3.) Original Sin doth comprehend a proneſs to the committing of all Evil, and an ineptitude and unfitneſs for the doing of any Good, and thus are we all by Nature. The *firſt* part of Original Sin is clear *Rom.* 5. 12 and 14 *verſes*. And the reſt may be gathered from many places of Scripture, but eſpecially comprehended in that one word, *Eph.* 2. 1. *We were dead in ſins and treſpaſſes*: One can no more move in the acting of any Spiritual Good, than if he were altogether without Life.

We ſhall *Secondly* ſpeak a little to thoſe Advantages that a Chriſtian may have, by being convinced of original ſin: For it is moſt certain, that a Chriſtian is better convinced of original Corruption, than he is of any actual tranſgreſſion that doth befal him; And (as we were ſpeaking) the cauſe of it is (1) partly from this, that a Chriſtian taketh not up the ſinfulneſs of original ſin, though it be a ſin having more in it, than is in twenty yea an hundred actual tranſgreſſions: or (2) it proceeds eth from this, that Chriſtians are not convinced of the influence original ſin hath upon all the outward acting of iniquity; it is that fruitful womb that doth alwaies bear twins, and is never barren; it is that root that doth dayly bring forth wormwood and gall: or (3) it doth proceed from this, that we think original ſin is not our own, and that we are not ſo guilty, as if indeed we had eaten this Curſ;d Apple, which is a groſs Miſtake.

But as to the Advantages of being convinced of Original Corruption, we conceive that there is this *Firſt* Advantage, That it removes impediments of our love to Chriſt, for it is impoſſible for any to have high thoughts of *Jeſus Chriſts* Love, and of the offers of Mercy, unleſs he be convinced of original ſin: Would ye know the reaſon

on why *Christ* is of so small esteem among you? It is because ye are not convinced of your Original Corruption: This is somewhat pointed at, *Rom.* 7. 6,7,8. *verses*, where the Apostle heightening the Love of *Christ* in dying for us, he pitches upon this to commend it, our original Corruption, that *we were sinners and without strength.* O! what a mystery is the condescending grace of *Christ* unto a sinner believing original Corruption; It is as it were, the Foundation upon which all our esteem doth arise and spring: there is somewhat of this likewise pointed at, *Rom.* 7. 24. compared with vers. 25. where *Paul* beginning to commend free grace, his song doth arise to the highest key, because he hath been convinced of *this body of death that dwelt within him.* I would only say this, if you would learn this Divine Lesson of putting a high accompt upon *Christ*, study original corruption much.

There is this *Second* Advantage that a Christian hath from the conviction of it, and it is this; It doth exceedingly commend the omnipotency of Grace in mortifying Corruption; When was it that *Paul* had the highest accompt of the omnipotency of the Grace of *Christ*? was it not when he was fore'd to cry out, *O! Wretched man that I am, who shall deliver me from this body of death*? compare vers. 25. And this is certainly pointed at, *Eph.* 2. 1. Where the quickening vertue of Grace, is commended from the object upon which it is exercised, *ye that were dead in sins and trespasses, hath he quickened.*

There is this *Third* Advantage, that floweth from Conviction of Original Sin, *viz.* It is a compendious way to keep the Christian under the exercise of Humility, after the highest attainments of Mortification, or under the highest attainments of communion & fellowship with God: Would ye know the cause why we are so easily puft up under some small success or some small measure of familiarity with *Christ*? It is the want of reflex thoughts upon original corruption within us: therefore I would prescribe this to Christians under their highest advancement by

Grace, to sit down and seriously to reflect upon the which they are by Nature, *That their Father is an Amorite, and their Mother an Hittite*, that so the rock from whence they are hewn, may preach Humility to them as *Rom.* 7. 24. where *Paul* under the conviction of Original Sin, calleth himself *a wretched man*, and *ver.* 9. that *Chapter*, where when once Original Sin is discovered, *he died* in his own apprehensions: Were we more in the apprehension of this, the wind of the Wilderness would not so bind us up in her Wings, to the diffusing of our substance.

There is a *Fourth* Advantage a Christian hath from the Conviction of Original Corruption, and it is this; It keepeth him under the deepest impressions of the Sinfulness of Sin. I confess, that is one of the greatest mysteries of Christianity, to have our soul constantly under the impression of the Sinfulness of Sin, which we conceive, is impossible to be attained without solid conviction of Original Corruption: as is hinted at, *Rom.* 7. 13. where *Paul* by the Commandement, having once Original Sin discovered, Sin became unto him *exceeding sinful*: And the reason why Original Sin discovered hath such influence upon this, is, because ordinarily we conceive, that the actings of Sin do not proceed from our selves, but from that *Deceiver of the Brethren*, which *James* doth abundantly refute; for when a man is tempted, *He is drawn of his Lusts.*

There is this *Fifth* Advantage that a Christian hath by being convinced of Original Sin; It is an excellent way to keep the Christian under a most watchful and fearing frame: Such language had not been heard out of *Hazael's* mouth, *Am I a dog to commit this*, if he had been convinced of Original Sin; but because he was a stranger to this, his Presumption led him above that which was indeed within him: Therefore, when one is convinced of his proneness to act iniquity, of his want of conformity with God, he remembers to stand upon his Watch-tower, lest he be ensnared: This is most clearly pointed at, 1 *Cor.* 9. *last*, where *Paul* is put to

this

exercise, *I beat down my body, and bring it into*
ction; and the reason is subjoyned, Because he was
essed with a holy jealousie of himself, and enter-
ed a divine suspition, which was consistent with the
ng of hope. I know nothing to make a Christian
ch over his own heart so much as this, to see that
wn of iniquity which is within him, to behold that
tful mother of iniquity which never was declared
ren, and never shall be, till Sin shall be no more
hin his own.

There is this *Sixth* Advantage a Christian hath by be-
convinced of Original Corruption; It is that which
l keep the Soul under the highest estimation of *Christ*,
l will make the grace of Love to burn most vigorously
hin: O! But when one shall reflect upon these *two*,
e spotless *Holiness of Christ*, the absolute purity of
t precious Lamb; and shall again descend to reflect
on these mysteries of Iniquity, which are within him-
f, it is no wonder that sometimes he be put to use *Pe-*
s Divinity, to cry out, *Depart from me, for I am a*
ful man; but when he improveth the sight most fully,
tends to have his Soul transported, and as it were,
a Holy Extasie of Love, toward that precious and
tchless One.

And there is this *Last* Advantage that a Christian hath
being convinced of Original Sin; It is that which
tteth a Christian to a holy Diffidence in his own
ength, and maketh him to be much in the employ-
ent of the strength of him whose name is *Jehovah*.
hat is the reason that Christians commit a breach of
at first Command, so much trusting to their own
ength, and not making mention of *his righteousness*,
d laying hold upon *his strength, even upon his only*?
is this, Because we do not dwell under the constant
pression of Original Corruption. We conceive it is
great a Mystery to mens judgment, as it is a Mystery
their practice, to mortifie it. What made *Paul* so
uch to cry out, *Rom.* 7. 18. disclaiming his own abi-

lity:

lity; was it not the conviction of Original Sin
was within him, *verſ.* 23?

Now, that which we ſhall *Secondly* ſpeak unto,
be to preſs a little upon you the neceſſity of the M
fication of Original Sin: And we conceive theſe
point out its neceſſity; (1.) That all Mortification
vain, and as the beating of the air, until once o
Corruption be mortified: What is all your Mortifi
without this? It is, as it were, the lopping off o
branches, while the root doth remain intire; it
damming up of the ſtreams, whilſt the fountain is ſtill
ning: and no doubt, that Mortification will eaſily
vain: Therefore you muſt once mortifie this whi
the Mother-ſin. And we would only ſay this by
way, that under correction we conceive, that origina
is not nor cannot well be mortified in the whole; but
in the members or parts of it, that is, we muſt ſtu
mortifie ſuch a part of original ſin, ſome living
which are within us, and to be groaning under the
for we conceive, it is hard to take the whole body o
ginal ſin, and to make that the ſubject of Mortifica
(2) This ſpeaks forth the neceſſity of Mortification of
ginal Sin, *viz.* It is an undeniable evidence of a C
ſtian, to be taken up in the mortifying of this ſin
we conceive it to be impoſſible for a Hypocrite to
to ſuch a length, as to ſtudy the real Mortification o
ginal Corruption: It was the Practice of theſe two
men, the Apoſtle *Paul*, *Rom.* 7. 24. and of *David*,
51. 5. Where they ſat down to lament over the in
ty which was within them. And the reaſon why
Mortification of original ſin, is an undeniable chara
and evidence of a Chriſtian, is, not only from this,
one that ſetteth about the Mortification of original
is a Chriſtian that hath moſt diſtinct diſcoveries of h
ſelf, as alſo of the Holineſs and Spotleſneſs of God. Be
is hard to be convinced of original ſin by the Ligh
Nature, if at all; for to us it is a queſtion, if any can; wh
the Apoſtle ſeemeth to intimate, Rom. 7. 7. Say

had not known lust, except the Law had said, Thou shalt not covet. (3) This speaks out the necessity of the Mortification of Original Corruption, that all the Duties that proceed from a Christian are exceedingly defiled and polluted, except he endeavour the Mortification of this Sin: For this was a Paradox to the Apostle *James*, Chap. 3. 11. *That a Fountain at one place shall send forth bitter water and sweet.* And till the fountain of Corruption be removed, it is probably to be conceived, that all the actings of Duty by us shall be exceedingly polluted. Oh! Original Sin when it lyes without the stroke of a Christians Mortification, his Duties will not ascend with acceptance upon the Altar. And (4.) this speaks the necessity of the Mortification of Original Sin, that it is that Sin, which doth exceedingly war against the Grace of God in a Christian. Would you know why Grace is in such a languishing estate? It is because of the power of Original Sin. We conceive this, That the opposition of Original Sin to the advancement of Grace, is more invisible, and the opposition of actual Corruption unto the actings of Grace, is more visible and obvious; But certainly that which doth entangle a Christian in his walk, and maketh him not to ascend as Pillars of Smoak from this present Wilderness, is *Original Sin*; this is clear from *Rom.* 7. 23. and *Gal.* 5. 17. *where the spirit warreth against the flesh, and the flesh against the spirit, and these two are contrary one to another.*

Now that which *Thirdly*, we shall speak concerning the Mortification of Original Sin, shall be to shew the way how a Christian may be convinced and brought unto the Spiritual impression of Original Sin. And certainly we conceive, that if a Christian shall exercise himself in these *three*, he may attain to some Spiritual Convictions of this Sin. (1.) Let him be much in the exercise of Self-examination, and when he shall reflect upon himself, he will behold the invisible motions of iniquity unto every sin that hath been named among the Gentiles: who is so great a stranger unto his own heart, but if he reflect

reflect upon it, may sometimes see the stirrings of all all unknown corruptions? Which speaketh aloud to Christian, that there is a fountain and spring within that would send forth the same bitter waters, were not graciously restrained. (2.) There is this by which a Christian may be brought to the Conviction of Original Sin; & that is, To be much in the exercise of the of the Spirituality of the Law, which was the way P attained to the Conviction of Original Sin, *Rom.* It is the short cut by which one may behold that Holin of *God*, who imposeth a command, not only to de from the actings of Sin, but also from the first motio and lusts of Sin. (3.) A Christian should be much the Exercise of Prayer; for that Spirit who convince the World of Sin, that what you do not know as of yo selves, He, who is the great Convincer of the Wor may imprint those Convictions upon your Souls, whi may make you sit down and bewail your selves in t bitterness of your Spirit. Now to shut up our Discourse this time, we would only say to these w[illegible] enter- ning this holy Warfare against their C[illegible] they should not be much discouraged, [illegible] not a compleat victory: You must [illegible] with you while you have a being [illegible] lude unto that word, *Dan.* 7. [illegible] minion of your sins shall be [illegible] lives shall be prolonged for a time and for a season. likewise we would say this for your [illegible] have your Corruptions stirring most wi[illegible] narily Satan when he is in the way to re[illegible] and acteth most: as it is observed, that the last be ting of the pulse in a dying man is most strong, so beating of Corruption, when it is going to be cast may be most violent.

And if ye enquire the reason, why Christians are n much affected with the day that is coming when th shall preuail over their Corruptions, and shall tread S tan under their feet: And why the feet of those who bri such glad tydings are not beautiful upon the mountains

e conceive that it doth either proceed from this, that Christians are not seriously engaged in this Holy Warfare: or this is most certain, that if you were fighting day by ay, then the hope of Victory, and of a blessed issue ould be as glad tydings from a far Countrey, and s cold water unto a thirsty Soul; and though your opes were deferred until your hearts were sick, yet the ccomplishment of your desires would be sweet to your ouls: or else it doth proceed from this, that Christians o not believe this truth, That there is an issue and pe- iod of their Fight; If once you could be brought this ength to seal this truth, that that victory shalbe once heard n Heaven, *Speak comfortably to Jerusalem, for her Warfare is accomplished*, if we may allude unto these words: Or if a Christian be seriously debating with his usts, and hath also the faith of this truth in some mea- ure, then it doth proceed from want of the distinct per- uasions of his interest, and want of the assurance of his eace with God; For as long as a Christian is under de- ate concerning his Eternal Rest, he cannot be much ffected with joy, under the declaration of these news, hat there is a period of his fight, and that they who have *een made partakers of the first Resurrection, over them he second Death shall have no power.* O! What a blessed Day suppose ye shall that be, when your Feet shall stand within the Gates of the new *Jerusalem*, when you shall ave these two precious Badges, and eternal Trophies f your Victory, *A Crown put upon your Head*, of infi- ite more value than all material Crowns, and *A Palm ut in your Hand!* We conceive, It is impossible to de- ermine what joy will accrue to a Christian upon the eflex thoughts of this, That he hath trode Satan under is Feet, and hath bruised the Head of him, who hath oft bruised his Heel. And as for those who are stran- ers (as the most part of us are) unto this Spiritual War- are, be convinced of this, that within threescore or ewer years, God shall enter into an eternal Warfare with ou, where there shall be no Cessation of Arms, neither hall there be any interruption. It is better to fight with

your

your Lusts, than to fight with *a living and eternal G*
when he shall declare himself to be your opposite a
enemy. Man once was made perfect, but he did find o
many Inventions, and amongst all those Inventions
found that accursed one, how to make a Separation b
twixt him and the *Living God*; And had not *He*, who
Name is *Prudence*, and hath found out the knowledg
many witty inventions, found out that precious Inventi
of reconciling Sinners unto God, we had been *Ma*
Missabib, Terrors to our selves. O! that you would
perswaded once for all to contend with your Lusts, th
ye may endure the Heat of the Day, and the Cold of
Night, in wrestling against Sin: Know this, that
goeth not out but by Fasting and Prayer: It is so strai
united to us, That it is easier for a Camel to pass thro
the eye of a Needle, than for many of us to morti
our Corruptions. We shall shut up all that we wou
say in this one word, Be perswaded of this, that the D
is approaching and near at hand, when our *Blessed La*
Jesus shall come with ten thousands of his Saints. A
what if this were the day (O unmortified Sinners!
that ye should behold that white Throne fixed in t
Clouds, and have a Summons given into your ha
without continuation of days, to appear before his Tr
bunal? What could ye answer when ye are reproved
Would not Silence and Confession be your best Defence
Certainly there is an eternal Curse to be pronounc
against those who do not exercise themselves unto th
precious act of Godliness, *viz. Crucifying the fl*
with the lusts and affections thereof. There is a law
death over your head, and there is a law of sin which
within your hearts, and ye shall be Subjects eternall
unto these two Laws, except *the Law of the Spirit of l*
do make you free.

SERMO

SERMON V.

Gal. 5. 24. *And they that are Christ's have crucified the Flesh, with the Affections and Lusts.*

THe walk of a Christian, who hath *Christ* in him *the hope of Glory*, is most sublime; and it being from Spiritual Principles, for Spiritual Ends, is also according to a Spiritual Rule. The walk of a Christian is from *Faith* and *Love in Jesus Christ*, as it predominant Principle; Nay more, from the Spirit *Christ*, living in the Soul of a Christian by Faith, and elling in it by Love, which is that *Primum mobile*, and ft wheel of all its Motions; As likewise, it is for a iritual end, it being *for the Glory of God*, and (subdinately) to his own Salvation and Advantage: (tho ny Christians *Ephraim*-like, are *Empty vines bringing th fruit unto themselves*) But it is his design to make *rist all*, and himself *nothing*, though it be natural to a man to *deifie* himself, and to make himself the t *Alpha* of his Actings, and the last *Omega* of all his rformances: As likewise, it is according to a spiritual le, it being conformed unto that precious *Word of fe*, which is perfect in it self, and leadeth man unto rfection. But this is a lamentation, and shall be for amentation, that we love to take such a liberty to our ves, and such a latitude in our way and walk to Heaen. There is much fear and complaint amongst many, the loss of their Civil Liberties, and that they are ained Captives in their own Land by the hand of rangers; But there is a Captivity and Bondage that is s lamented, and yet more intolerable, and that is, the ndage of *Sin and Iniquity*, that though we should

expire

expire and ſpend *ſeventy* years (which is one of the ut
lines of our Life) under this Captivity, yet we ſh
not cry out, *Return our Captivity, as the Rivers of*
South. Are there not many amongſt us, who ly with
much contentment under the Bonds of their Sin, and F
ters of their Iniquity, as if they were Chains of G
and Ornaments of fine Gold? Mortification is a myſt
unto our practice: That which was a Paradox to *S*
that *A man ſhould find his enemy, and yet let him go*
away, is often committed in theſe days, when
do not ſtudy to crucifie the Luſts and Affections of
Hearts. I think when Chriſtians in theſe days ref
upon thoſe unmortified Corruptions that are wit
them, they muſt be conſtrained to cry out, that all th
hope doth conſiſt in this, *That a living Dog is better th*
a dead Lion, and that their confidence is terminate u
this, That as yet they are on this ſide of Eternity.
love Singularity in Opinion, but hate Singularity
Practice, though the one, no doubt, is much more co
mendable than the other. O may we not wiſh for
Months, wherein we may go unto the Mountains and
wail our virginity, that we have not been eſpouſed u
that precious and excellent One *Jeſus Chriſt*, and th
we have not been endeavouring to conform our ſel
unto his bleſſed and precious Image? We confeſs th
may be a myſtery to many every day, that they are
eternal Monuments of the juſtice and indignation of G
and that ſomewhat of *Cain*'s divinity doth not poſſ
our hearts, that *Whoſoever findeth me, ſhall kill me.*

At the laſt Occaſion we told you that the *Second* thi
that was held forth concerning Mortification, was t
extent of it, That a Chriſtian ought to mortifie not o
Original Corruption, but alſo his predominant Lu
and the firſt motions and occaſions unto ſin. Now co
cerning the Mortification of Original Sin, we have ſp
ken ſomewhat, and ſhall inſiſt no further: only we wou
ſay this, That we laid down this as a Concluſion, T
Original Sin could not be mortified in its Body, but o
in its Members; And the ground of this aſſertion
concer

ceived to be this, Because it is impossible for a Christian to take up Original Sin in its Body, as it is, Jer. 17. 9. Where it is said, *that the heart is deceitful above all things, and desperately wicked, who can know it?* It is above the reach of any man to fathom and comprehend the deceitfulness of his own heart. It is a mystery that never was unfolded, and as long as we are wicked, time, cannot be unfolded; And, no doubt, a Christian who is convinced of Original Sin, and that the spawn and seed of every imaginable corruption is within him, will be much in the magnifying of restraining grace, and will sit down, and pen a Song of Praise unto the unsearchable Grace of *Christ*, who hath redeemed him; which was *Davids* practice, 1 *Sam.* 25. 32, 33. We may call Original Sin *Gad*, for after it cometh forth *a troop, Chorus vitiorum*, a Troop of Vices; It is that sinful womb that doth alwaies bear *Twins*. And we conceive, That Christians, that are so called, ought to be much in the study of Original Sin. It is a wonder that we walk with such woful contentment to Heaven, and so in that imagined Happiness which we suppose to have: Can such a delusion as this overtake you, That you can *reap in joy*, who never did *sow in tears*; and that you can return, bringing *sheaves in your bosome*, who never went forth bearing *precious Seed?* We think to climb to Heaven by that short ladder of Presumption: I would say this, and do wish that you would consider it, We are afraid that there shall be many woful and sad disappointments to many of our hopes, and that we shall be constrained to reject our confidence: For we separate those things which *God* hath conjoyned, we either pursue for Holiness without Justification, or else we pursue for Justification without Holiness.

Now in speaking upon the Mortification of predominant Lusts, (which are here called *Affections*, because the spirit of a Christian, and of any, are most strongly united unto these,) we shall not insist to prove this unto you, that it is the duty of a Christian, (or of any else) to mortifie this predominant Lusts; that being clear

from *Matth.* 18. 8, 9. Where we are commanded to *Pluck out our right eye, if it do offend us.* The meaning of which is this, That if we had a Lust as dear to us as our right Eye, if it hurt and offend us, we should pluck it out: and from *Mark* 9. 45, 47. and from *Col.* 3. 5. where we are commanded to *Mortifie our inordinate Affections.* Neither shall we insist much upon that distinction of predominant Lusts, That there are some predominant Lusts, which are more pure and refined, which ordinarily pass under the notion and vail of vertues as Pride, when it is mixed with Prudence in its actings, passeth under the vail of Generosity, and Highness of Spirit; and Prodigality, when it is not sensual and brutish, passeth under the notion of Mortification to the world: And Satan in tempting people to the acting of these predominant Lusts, doth not only study to gain the Affections, but likewise studieth to gain our light and judgment unto the acting of these things. There are some predominant Lusts which are more gross; the sinfulness of which is more easily discerned, and Satan in tempting people to the acting of these Lusts, studieth mainly to gain the Affection, which in so far gaineth the Judgment, as it sets about to devise and meditate upon the way, How such predominate Lusts may be effectuat and accomplished. O! But the mind of Man will plot subtil iniquity, and the Affection and Heart will execute the plottings of the Mind, with greatest Carefulness and Sedulity.

Now that which first we shall speak upon the work of Mortification of predominant lusts, shall be this; to shew what are the disadvantages that a Christian hath by not studying to mortifie and crucifie his predominant lusts, but giving way and concession to them to live.

The *First* disadvantage we conceive to be this, That a Christian who is not much in the Mortification of his predominant Lusts, is hindered much of that precious fellowship and divine Familiarity which would be betwixt God and him; the giving way to the King of our lusts to live, separates friends; and that word is true,

That

That a brother offended is harder to be won, than the bars of a strong Castle. Now this is clear from Ezek. 14.5. where it is said, *That I may take the House of Israel in their own heart, because they are all estranged from me through their Idols*; As likewise vers. 7,8. of that Chapter, *Every one that separateth himself, whether of Israel, or of a Stranger, & setteth up his Idols in his heart, I will set my face against him, and cut him off.* Thus Separation from *God*, and worldly Idolatry, are two inseparable companions. As likewise, it is clear from *Ezek.* 44. 10. where these are conjoyned again; and *Isaiah* 59. 2. *Your Iniquities have separated between you and me.* And I may say this, That a Christian who can, to his apprehension, find some sweetness and enjoyment of *God*, without the Exercise of Mortification, may question much the reality of his enjoyment. For it is certain, that the entertaining predominant Lusts, doth exceedingly interrupt Communion and Fellowship with *God*, not only because of this, That predominant Lusts, when they are in exercise, do exceedingly weaken a Christian in his diligence, and in his zeal and fervency in going about these Duties, by which Communion with *God* is attained: (Some folks predominant Lusts having got such advantage over them, that they will almost cease to pray, without Convictions; or if they have Convictions, they will suddenly evanish) But also because of this, that when a predominant Lust is in its vigorous exercise, then a Christian loseth much of the former impression of the sweetness of Communion and Fellowship with *Christ*. O! But *Christ* might live long in Heaven ere we gave him a visit; we think we can be happy without him, and that is but an imaginary delusion of our lying Lusts.

There is this *Second* Disadvantage that a Christian hath by not studying to crucifie his predominant Lusts, *viz.* That such a Christian doth not receive any return of Prayer, and God doth deny him the answer of his desires. This is clear from *Ezek.* 20. 31. where he saith, *Do ye pollute your selves with your Idols, and come and inquire at me? As I live, saith the Lord, I will not be*

enquired of by you. And this was the Divinity of the blinde man, Joh. 9.31. *God heareth not Sinners:* And it was the Divinity of *David*, Psal. 66. *If I regard Iniquity in my heart, God will not hear my Prayer:* and most clearly, *Isai.* 59 2. where their Iniquities do cause him deny to hear their suits. O! How many Inhibitions are served in Heaven against the Professors of this generation, that they should pray and not be heard, and should cry and yet not have access: And certainly it is no wonder, that such Prayers as we present unto God, while our predominant Lusts are in exercise, be not heard; We pray to God with such indifferency and formality, as in a manner we turn over our Prayers into a Complement to salute God with in the Morning, and to take our farewel of him at Night; we know not much more use of many of our Prayers, and hence it is that he denyeth to us the answer of them. I would only speak this to you, Let Christians Hearts first speak the words which they are to speak in Prayer, and then let their words speak their Heart, that their Heart may endite that which is the matter of their desires

There is this *Third* Disadvantage that a Christian hath by entertaining his predominant Lusts, *viz.* It doth exceedingly interrupt his motion unto Heaven: How slie have you gone these many days, or these many years? The motion of Christians is *Retrograde* in these days, they go backward, but do not go on from strength to strength. O! that we might give obedience to that command, Heb. 12 1. *Let us lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us*; more Mortification would make greater motion towards Heaven, than we do attain to.

There is this *Fourth* Disadvantage that a Christian hath by entertaining his predominant Lusts: and it is this, That when a predominant Lust is not mortified, then any Corruption that is within you will easily be discovered in the day of Trial; the *Lord* oft-times taketh that revenge upon many, that because they would not mortifie

ſie at home, he will write their Iniquities in legible letters upon their Foreheads, that thoſe that run may read them. This is clear, *Exod.* 28. 36. compared with 37. *verſ.* where their entertaining of their Idols is threatned with this curſe, *That he will diſcover their Nakedneſs, and make the ſhame thereof to appear*: And if ye believed this more throughly, That God may be provoked to write your unmortified Luſts in Capital Letters upon your Forehead, it would provoke you to be more in this exerciſe.

There is this *Fifth* Diſadvantage that a Chriſtian hath by it, and it is this; that in the day, when he ſhall be paſſing thorow the valley of the ſhadow of death, and ſhall be looking long and endleſs Eternity in the face, then a predominant unmortified Luſt will be ill company, and will raiſe a ſtorm within the conſcience, which will not eaſily be appeaſed: There are not many of us fit for Eternity, neither do we live as though we were daily to die. If you would walk with peace thorow the firſt and ſecond gates of death, then ſtudy the Mortification of your luſts: O! at the ſinging of that triumphant ſong, *O death where is thy ſting?* &, *O grave where is thy victory?* ſhall not the ſoul be fraught with divine conſolation and unſpeakly joy?

There is this *Laſt* diſadvantage that waits upon the Chriſtian, and it is this, That ſuch an one doth exceedingly marre all the performances which he goeth about, and (as it were) leaveth a ſtint of his hands upon theſe moſt holy and excellent duties. A Chriſtian who hath a predominant Luſt, and is not ſtudying to mortifie it, his gifts pray more than his Grace: as likewiſe, he is more in ſeeking the approbation of Men, than the praiſe of *God*: A Chriſtian that doth not ſtudy to mortifie his Luſts, is more in ſeeking the ornaments of Chriſtianity, than the ſubſtance of it. I think the Vitals and eſſentials of Chriſtianity are much exhauſted and ſpent; and there are ſome few bones left, rather the picture and anatomy of a Chriſtian, than really one: As likewiſe, he who doth not ſtudy to mortifie his predominant Luſts,

will not make conſcience of obeying the Commandment of Faith: And this likewiſe waits on him, much hardneſs and impenitency of heart. O! how often through the deceitfulneſs of ſin doth our heart become as a ſtone within us, and we are delivered into the hands of our iniquities.

Now that which *Secondly*, we ſhall ſpeak to concerning the Mortification of predominant luſts, ſhall be to ſhew what is that profound ſubtilty and deſperat deceitfulneſs Satan uſeth in tempting people to the acting of their predominant luſts: we have near ſix thouſand years experience, that he is a lyar and a murtherer, though we believe the flatteries of ſin, as though our iniquities were from one of good report and of known integrity that never did deceive. Now we conceive that Satans ſubtilty doth appear in theſe; (1.) In this, That ordinarily when a Chriſtian, or my Soul, is in a moſt ſecure and preſumptuous frame, then Satan tempts him to the acting of his predominant Luſt; when *Chriſt* is away, then he doth aſſail: this is moſt clearly pointed at, *Luke* 22. 31. compared with 33 *verſ.* where *Chriſt* ſaith to *Peter*, *Satan hath deſired to ſift you as wheat*; And if ye will read the 33. *verſ.* ye will behold *Peter*'s frame, that he was on a high ſtring of preſumption, *Though all men ſhould forſake thee, yet I will not do it*: As likewiſe it is clear from 2 *Sam.* 11. 2. where when *David* was lying upon his Bed, and walking upon the roof of his Houſe, then is he tempted to the acting of the Sin of Uncleanneſs: Satan ſtudieth to catch his advantage, eſpecially at that time, when we are moſt prone to embrace, and moſt unapt to reſiſt; therefore it ſhould be a Chriſtians endeavour to exerciſe Watchfulneſs, and to ſtand upon his Watch-Tower. 2. Satans ſubtilty doth appear in this, that ordinarily he doth propoſe an imaginary advantage in imbracing ſuch a luſt, and doth fire our affections with the pleaſure of it, but doth not make mention of the diſadvantage and infinite hurt that doth come from that Luſt. This was clear in his firſt tempting of our firſt Parents,

Parents, he made mention of this; *If you eat of the forbidden fruit, you shall be as God:* but no mention made of this, that they should become *Sinners*, and it's most clear in *Matth.*4.8. where Satan sheweth unto that Holy and Spotless One, *all the Kingdoms of the world, with the glory of them*, and these things he promised to give *Christ*; he shewed him the glory of the Kingdoms of the World, but did not shew him the vexation and toil of these Kingdoms: And no doubt, the one is much more than the other. The hook wherewith he studieth to take us, is varnished over with the bait of imaginary Dignity, with transient Pleasures, and with passing Vanities. O! that we were wise as Serpents, to know the depths of Satan, that we might not be ensnared, nor taken by entisements. (3.) It appeareth in this, That ordinarily he studieth either to extenuat the sinfulness of Sin, that a Christian may be brought to call this but a *Zoar*; or else he studieth to prove the consistency betwixt such a Sin, and the reality of the Grace of God: And when once a Christian is brought to such a length, as to suppose the reality of the Grace of Gods consistency, with the acting of such a Lust, then he is near a fall; for then he crieth out, *Master, pardon me when I shall bow my knee in the house of Rimmon, and when my Master leaneth upon my hand:* he then takes an indulgence and a latitude to himself to commit that iniquity. (4.) Sathans subtilty doth appear in this, That oft-times he will restrain the Temptation to the acting of your predominant Lusts, and withdraw the objects of them, that either you may be put off your watch, or, which is more ordinary, that Lusts may take life, when the object of Lust is withdrawn. And this is most certain, that Lust oft-times groweth most, where there are fewest Temptations to assail it; for upon the absence of our Idols, our love to these things doth increase; 2 *Sam.* 13. 2, 4. Where a lusting *Ammon* will wax lean every day, when he wants the object whereupon to feed (5.) Satans subtilty doth eminently appear in this, That or-

dinarily he will tempt people to the acting of these sins that are introductive to, and bring on the acting of their predominant Lusts: he will tempt one that is given to Uncleanness, to Pride, Idleness, fulness of Bread: And certainly one who is given to the evil of Pride, he will tempt him to the smaller actings of these sins, that so he may ascend by degrees; he will study to seize upon the out-forts of the Soul, that so he may gain the affections: he will break the Covenant that we have made with our eyes, that so we may break the covenant that we have made with heart. (6.) *Lastly*, Satans subtilty doth appear in this, That ordinarily he will tempt people to the acting of their predominant Lust under the vail of Vertue, and things commendable; as, he will tempt one to Covetousness upon this account, that he may be capacitated to be charitable to the Poor, and may be useful to those who want in their generation: he will tempt one to sin, (as is clear, *Rom.* 3.6.) that the Grace of *Christ* may be more conspicuous in pardoning: he tempted *Christ* to presumption under the vail of Faith, as is clear, Matth. 4.6, *If thou be the Son of God, cast thy self down*; And the ground he giveth is, *For it is written, He shall give his Angels charge concerning thee*, &c. And likewise he tempts many to the acting of Misbelief, under the vail of Humility, Knowledg, and distinct apprehensions of God.

That which *Thirdly* we shall speak to shall be, to give you some evidences whether or not ye have attained unto the Mortification of your predominant lusts, and whether indeed you have sung a song of triumph over them; and having spoken somewhat to this before, we shall not insist much upon it now, only we would say these three things, 1. That a Christian that can reflect upon lusts which he supposeth to be mortified with delight, and want of the exercise of grief, may suspect the reality of his Mortification. O! How may one that can meditate upon his predominant Lust, which he supposed was mortified, and yet not be constrained to cover himself with Ashes, nor put Sack-cloth upon his loins, cry forth *Miserere mei, Have pity upon me.* 2. This is an Evidence that your predominant Lust is not mortified, when

when you are not ſedulous and careful to eſchew all things that lead unto the acting of your predominant Sin: If ye be not giving obedience unto that Command, 1 Theſſ. 5. 22. *Abſtain from all appearance of evil*, you may queſtion the reality of your Mortification. It were an excellent practice of a Chriſtian, to be as much under the impreſſion of the Sinfulneſs of a predominant Luſt and Sin, after it is mortified, and to be as much in purſuing it, as when it is in its vigorous exerciſe and life with you. And (3.) this likewiſe may evidence it, when one can upon ſuitable and convenient occaſions of acting ſuch a predominate Sin, have his luſt ſet on fire, and endeavour to act it, ſuch may queſtion the reality of his Mortification. I know the great Bond which reſtraineth many from the acting of their predominant luſt, is not the apprehenſion of the *Holineſs of God*, but the want of Secrecy: O! But if we had Secrecy, we would not mourn much for theſe Sins which we commit in ſecret; neither would we be much in deſiſting from the acting of theſe things, unto which our Luſt doth lead us. It was certainly a commendable practice of one, who being tempted unto the Sin of Uncleanneſs, did condiſcend to ſatisfie the deſire of one that did purſue her, upon this condition, that he would bring her unto a place where none ſhould behold her; which he attempting to do, and bringing her to the moſt retired imaginable place: She then moſt piouſly uttered forth theſe words, *Doth not God behold me?* Which words had ſuch an influence upon him, that he deſiſted from further proſecuting ſuch woful and carnal deſigns. O! But the apprehenſion of the Omniſcience of God, would keep us much to the crucifying of our moſt predominat Luſt.

Now to ſhut up our Diſcourſe at this time, We ſhall only ſpeak a little unto thoſe, who are guilty of that predominant Luſt of *Coveteouſneſs*, which we conceive, is not only a predominant, but alſo an univerſal Luſt; *Sin* is an univerſal *King* over the moſt abſolute Monarch, and over every one that ſits upon the dunghil. And we conceive that *Coveteouſneſs* is one of *Sins* greateſt *Prin-*

ces-

ces, acting under this absolute Monarch, and hath most Subjects. And we would only propose these things by which you may be helped to mortifie such a Lust and Idol. O! Meditate much upon the disadvatages attending this Idol of Covetousness; we conceive the disadvantages thereof are clearly pointed forth, 1 *Tim.* 6. 9, 10. where the Apostle *Paul* enumerateth *four* Disadvantages of that Sin of Covetousness. 1. That it is that which maketh *People erre from the Faith.* 2. *It drowneth them in destruction and perdition.* 3. *It is the root of all evil.* And lastly, *It pierceth them through with many sorrows.* As for those, *whose god is the world*, We would only propose this Consideration to them, which we conceive hath most influence upon such; Be perswaded of this, that *Covetousness* will abbreviat and shorten your Life, as is clear, *Jam.* 5. 3. where this is one property of this *idol of Covetousness, that it shall eat up your flesh, as it were fire.* It is not an insensible cutting short of your life, but most sensibly will abbreviat it and bring you, in the midst of your days, to your long and everlasting home. And there is this disadvantage of it also, That *Covetousness* is that Sin, which doth most directly commit a breach of the First Command, *Thou shalt have no other gods before me*, as is clear, *Col.* 3. 5. where this Sin of Covetousness is called Idolatry, — *and Covetousness which is Idolatry.* And certainly, What are those things which you pursue after, but white and yellow dust and glittering clay? The excellency of which we conceive, doth consist as much (by the estimation of men) in the rarity of them, as in any intrinsical and internal worth and excellency of them. And how contemptible are Riches and the World? doth not this speak it, that when there is abundance of these things, they become contemptible? as is clear from that word, That *Solomon made Silver as stones in the streets of Jerusalem*; which doth not only speak out the abundance of these things in his days, but likewise it speaketh forth this, That abundance of these things maketh them contemptible, and moveth us to undervalue them. And that which *Solomon*

hath,

hath, Prov. 23. 5. *Why ſetteſt thou thy heart on that which is not? for Riches take to themſelves wings, and flee away:* e're long the world ſhall either leave you, or you ſhall leave the world.

Now we ſhall deſire to conclude our Diſcourſe with this, That ye would ſeriouſly intend the Mortification of your Luſts, and that you would be much in the employment of the Spirit of *Chriſt*: *Chriſt* hath killed the damning power of Sin, and hath promiſed to us the Spirit of Mortification, by which we may kill the Dominion of Sin: And certainly, a Chriſtian ought to act ſo in dependance on the Spirit of *Chriſt*, as if he were a meer Patient and Inſtrument under his hand: But withal, we conceive, that in reſpect of activity and endeavours, a Chriſtian ought to act ſo, as if he acted independently from Him, and did act all himſelf; but withal in reſpect of ſelf-denial, he ought ſo to act, as if he acted nothing at all, but the Spirit acted alone in him; and therefore ſhould cry out, after he hath done all, That *he is but an unprofitable Servant:* O! That ye would be perſuaded ſeriouſly to ponder and ballance theſe things, that except ye be the ruin of your Iniquities, Iniquity ſhall certainly be your ruine; and ye know not how long it is unto that day, when that Decree ſhall be paſt in Heaven againſt you, *They are joined to their Idols, let them alone.* I ſhall only ſay that word which *John* hath in his 1 Epiſtle 5. Chap. *laſt* ver. *Little Children, keep your ſelves from Idols.*

SERMON

SERMON VI.

Gal. 5.24. *And they that are Christ's have crucified the Flesh, with the Affections and Lusts.*

IT is an unchangeable and unalterable Decree of Heaven, which cannot be repealed, *That the wages of Sin is Death*; and, *That whatsoever a man soweth, that shall he also reap*: Yet, we conceive, there be many that are possessed with this Delusion, *That though they do adde drunkenness to thirst*, and do daily taste of that forbidden fruit, yet at last *They shall obtain a place to walk in, amongst those that stand by*: They conceive, that there is a possible-union of pure Religion and undefiled, with the want of Mortification; And yet we think, that Religion without Mortification, is nothing else but the mortification of Religion, and *the crucifying of Christ afresh*. Are there not many here, who instead of *travelling in birth, until Christ be formed in them*, are travelling in birth, till they bring forth iniquity, and till the Image of that old Man be fully framed in them. Now there is this that we would have you know, and wish that it were engraven upon the fleshly Tables of your Heart, as with a Pen of Iron, and the point of a Diamond, That there is a twofold Tribunal, upon which *God* doth sit to judg; There is a Tribunal of Justice, where all the Sentences past, are of pure unmixed Wrath, without all Temperament or mixture of Mercy: And before this Tribunal all flesh must once appear, and receive that dreadful Sentence of eternal Separation from the Majesty of the Lord; and, if you do well, you must say *Amen* unto the equity of that Sentence: But know this for your consolation, that this is not his last word; Know that that Justice-Court is but subordinate, and there is another higher, unto which we may appeal, to have that Sentence of Justice sweetly repealed.

vealed. And is not this one mysterious depth of infinit Love, that *Grace* should declare them righteous, whom Justice hath condemned, and yet leave no imputation upon the Justice of God? That *Love* should sweetly reduce Decrees of Justice, and declare them in Law to be void and null? This is the Law of Love. And is not this a mystery of infinit Love, that seeing it is an abomination for man *to justifie the wicked*, it should be Love and Justice in God, *to justifie the ungodly*? And is not this a wonder, that though *there be no condemnation to them that are in Christ Jesus*, yet there should be many things condemnable in them, and that Divine Love should make such an abstraction, as to make a separation betwixt many things that are condemnable, and Condemnation? *Justice and Judgment are the habitation of his Throne*, yet *Mercy and Truth go before it*, and cometh nearest Sinners, to make ready their way, that they may speak with Justice. There is this that we would have you know, That in the accomplishment of this work of Mortification, a Christian hath that same power communicable unto him for the overcoming of his temptations, which *Christ* had in the overcoming of Principalities and Powers; as is clear, *Ephes.* 1. 19, 20. And certainly, sometimes when a Christian doth reflect upon those living and strong Corruptions that are within him, he will have much of that fear which *Elisha*'s servant had, who cryed out, *Master, what shall we do?* But if our eyes were opened, we should see, That there are many more for us, than against us. O put on much of that Divine Generosity of *Nehemiah*, (if we may alludo unto it in this Combate of Faith) *Should such an one as I flee?* However, keep amidst betwixt discouragement, and anxious Unbelief: And I would only give Christians, who are indeed engaged in this Holy Warfare, that counsel which *Ahab* gave to *Benhadad*, 1 King. 20. 11. *Let not him that putteth on his armour boast, as he that putteth it off.* Let confident Faith be mixed with holy Fear, that there may be a sweet mixture of these two. And there is this also which we would speak to you, That there is a difference betwixt

betwixt the grant or gift of Pardon, and the intimation of it unto a Christian: Yea more, there is a difference betwixt the intimation of Pardon, (even for a sin mortified and repented of) and the Divine Application of it: this is clear by comparing 2 *Sam.* 12. 13. with *Psal.* 51. where *Nathan* saith to *David*, *The Lord also hath put away thy sin, thou shalt not die.* Where is both the grant of pardon and the intimation of it, and yet he himself, *Psal.* 51. prayeth for the application of Pardon; Pardon was not applied, though it was intimated: And it saith this to us, That we would not alwaies conclude from the want of the sensible convictions of pardon, that Pardon is not granted to us.

But now to come to that at which we left at the last occasion, *viz.* The extent of Mortification, that a Christian ought not only to Mortifie Original sin, but his predominant lusts also, with all the motions and occasions unto the acting of these sins. Concerning the Mortification of original sin, which is here called the *Flesh*, we have spoken already, and have also spoken somewhat concerning the Mortification of predominant lusts and presumptious sins; (though turned now to be an improper expression, to make mention of predominant grace that should stand in opposition to predominant lusts) I would say this, that under the Law, there is no express mention made of any Sacrifice for presumptious sins, unto which the *Apostle* doth allude, Heb. 10. 26. *If a man sin wilfully after he hath received the knowledge of the Truth, there remaineth no more Sacrifice for sin.* And certainly this may make us astonished to entertain our predominant sins, and our presumtious iniquities, to entertain them so, as not to debate and wrestle with them, for they turn not unto presumptious sins, except we go such a length: therefore we should be much in presenting that supplication, Psal. 19. 13. *Keep back thy servant from presumptuous sins, and let them not have dominion over me.*

Now that which we shall speak to *First*, shall be to shew what are the most effectual & Spiritual means, by which a Christian

Christian may be helped to the mortifying of his [illegible] minant lusts: but by the way we shall only say this, [illegible] his generation desireth rather to know what to do, [illegible] to do and practise what they know: We think to get to Heaven by knowledge, though we confess, we will not get there without it, yet there is much more requisite for a Christian, then only to know.

1. The *First* way, how a Christian may be helped to mortifie his predominant Lusts, is this, To be much in the exercise of Secret Prayer. And I must say this, He is a blessed Christian who ever won to the Mortification of the least strength of a Lust, by praying publickly, whether more publick, or in Families, or with Society: Pride and Self-seeking is that Caterpillar and Worm that eats up the fruit of these Addresses unto *God*; But if you were much in secret Prayer alone, it would be a compendious way to attain to the Mortification of your Lusts, that when a Messenger of Satan buffets you, you may go to the Throne *thrice*, and beseech the *Lord*, that this evil may depart from you; as is clear, not only, *Ephes.* 6. 18. where amongst all the rest of the Spiritual Armour of a Christian, Prayer is made mention of, *Pray with all Prayer and Supplication in the Spirit*: and it is clear, Jam. 5. 17. *If any man be afflicted, let him pray.* And 2 Cor. 12. 7,8. *For this I besought the Lord thrice.* O! Whither are these *washings of our bed with Tears*, and the presentings of Supplications *with Sighs and Groans that cannot be expressed*, now gone? There be few Christians, but can make language of their Grief, their grief of heart goes never so deep, as to make them cry out, *I am so troubled, that I cannot speak.* He were indeed a Phenix of his time, who could, without lying to the Holy Ghost, say, That *his bones were waxing old through his roaring all the day long*; and we would only say to such, as are not endeavouring after this, You shall go down to your Graves, having your bones full of the Sins of your Youth.

2. There is this *Second* mean that we would speak to, *viz.* That a Christian would be much in the Exercise of the

the Grace of Watchfulneſs; This is clear from Luke 21. 34. and from Matth. 26. 41. *Watch and Pray, leſt ye enter into temptation.* And certainly, Watchfulneſs is a moſt requiſit piece of Armour, that *after we have done all we may ſtand:* Not only, (1.) Becauſe Watchfulneſs is that which diſcovereth unto a Chriſtian his weakneſs and inability; For it is a Chriſtians ſtrength to be convinced of this, as is clear, 2 Cor. 12. 10. *When I am weak, then am I ſtrong:* This is a Paradox to Nature, but no Myſtery to Grace; But alſo, becauſe Watchfulneſs is a moſt effectual mean to diſcover to a Chriſtian the ſubtilty and profound deceitfulneſs of his adverſaries, which maketh him to be much in watching over his own heart. 2. Watchfulneſs likewiſe is that Grace, which diſcovereth unto a Chriſtian, the formal and remiſs actings of Grace in this precious Combat: When Faith begins to die, and Hope begins to languiſh, and Love and Zeal begin to wax cold, then watchfulneſs giveth warning to prayer, that it may go ſeek ſtrength for thoſe things were languiſhing: (3.) As likewiſe watchfulneſs is requiſit, becauſe it diſcovereth unto a Chriſtian, the firſt motions of his adverſaries, when firſt they begin to ſtir, which, no doubt, is a great Advantage. (4.) Watchfulneſs diſcovereth unto a Chriſtian, the Advantage which he hath over his Luſts, which doth exceedingly encourage him to go on in this Spiritual Warfare.

3. There is this *Thirdly* which is requiſit, *viz.* that a Chriſtian be much in meditation upon the ſuffering, death, and love of *Jeſus Chriſt.* I know not (to a tender Chriſtian) a more effectual means to mortifie the Affections and Luſts, than this: now it is clear that it is ſo, not only from 2 Cor. 5. 14, 15. where *Paul* ſaith, *The love of Chriſt did conſtrain him, becauſe he thus judged that if one died for all, then were all dead, that they ſhould henceforth no more live to our ſelves.* And *Peter* preſſeth this, 1 *Pet.* 1. 18. compared with ver. 22. *Be ye holy as he is holy:* and he ſubjoyneth the reaſon of it, *for ye are bought with a price, even with the incorruptible blood of Jeſus Chriſt:* and, 1 *Pet* 4. 1, 2. he preſſeth

ſeth the Doctrine of Mortification from this; That *Chriſt* was crucified in the fleſh: and it is clear from *Pſal.* 26. 3. where the great Argument which perſuaded *David* to purſue after Sincerity, was this, *For the love of God is alwaies before my eyes.* And is not this a ſweet portraicture, alwaies to contemplat and behold, to look upon that Love, *until ye be changed into that ſame Image, from Glory to Glory?* And certainly, *Chriſt*'s Death and Love muſt have a moſt effectual influence upon this: Can one read theſe words, *He ſweat drops of Blood*; and that word, *If it be poſſible, let this cup depart from me*; Can you read theſe words, and not be provoked to hate ſin with a perfect hatred? Can ye love that which crucified *Chriſt*, and brought him ſo low? If ſuch a ſuppoſition had been poſſible, That all that were Sinners had been ſtanding round about the Croſs, in the day that *Chriſt* was hanged up betwixt heaven and earth, in the day that his precious Body was dropping down drops of Blood, might they not have ſaid, O! what a thing muſt that be, which we call Sin, that hath brought him ſo low? And may not the reflex thoughts upon the love of *Chriſt*, provoke you to this, That if *Chriſt* hath ſo far condeſcended unto you, ought ye not to pleaſe him, and to give obedience to his Commandments? O who would diſpute the Commands of ſuch an One? And it is certain, That if we would meditate on theſe things till we wonder'd, and wonder till we loved, no doubt, it ſhould perſuade us to be endeavouring the Mortification of our Luſts. *Chriſt*'s Death hath not only a Moral influence (of which we have ſpoken) bua it alſo a Phyſical influence alſo upon the Mortification of Sin: For *we are bought* (ſaith the Apoſtle *Peter*, 1 Pet. 1. 20.) *with a price from our vain converſation: Chriſt* hath crucified the damning power of Sin, and hath purchaſed this gift, the Spirit of Sanctification, to crucifie the dominion of Sin.

Fourthly, This is requiſite, That a Chriſtian under debates with Luſts, be much in the exerciſe of the Grace of Faith: It is a moſt inſenſible and unknown help to our

apprehension; We think Faith is only a help, (which things are desperate. And therefore we judge Prayer a more suitable help to sense and apprehension; the more a Christian under the prevailing of his Corruptions, may be more in the employment of the Graces of Prayer than in the employment of the Grace of Faith, though we may say this to the advantage of the grace of Faith, that it hath a most effectual and most divine influence for the crucifying of Lusts: If so we may speak, Faith is that which toucheth nearest *Himself*. For Faith, (as it is spoken of it) hath a kind of Omnipotency with it, *all things are possible for those that believe*. Now this is clear, not only from 1 Joh. 5. 5. *This is our Victory whereby we overcame the world, even our Faith*; But it is clear also, Eph. 6. 16. *Above all things take ye the shield of Faith, by which you may quench the fiery darts of the Devil.* And certainly, had we so much Faith as a grain of Mustard seed, we might say to every mountain that is in our way, *Be removed, and hurled into the midst of the Sea, and it should obey us.* We shall clear the influence of Faith in the mortifying of Corruption, not only from this, That the Grace of Faith discovereth unto a Christian, that super-eminent and precious excellency of Jesus Christ, at the appearance of which the glory and lustre of our Idols do disappear. We think our Idols are like Stars, that in the night do appear and seem beautiful Creatures; But when once that Sun, even *The Sun of Righteousness* doth arise, then their glory is not seen, neither can they be beheld. O! Saw you never such a sight of him, as constrained you to cry forth, *What have I to do any more with Idols?* If such a Supposition were possible, That any Idol could get entrance above, it would get no entertainment there, for they are upheld by an infinit strength, that cannot fail. Likewise the influence of Faith may be cleared in this, That it is that Grace, that doth lay hold upon the Promises, by which, and thorow which, strength from the *hand* is conveyed unto the Combatant: As for example, when a Believer is wrestling with his Lusts, Faith layeth hold upon the Promise of help, and by it, layeth hold

Jesus Christ, who is the Promiser. 3. The influence of Faith may be cleared in this, Faith is that Grace, which discovereth to a Christian, *That crown and recompence of reward*, one sight and view of which, maketh Love and Zeal take fire, making them *to tread upon the high places of the earth*, that when the Archers shoot at them, and do grievously wound them, yet their bow doth abide in its strength.

Fifthly, There is this meanes by which a Christian would mortifie his predominant Lusts, and it is this, he would be much in entertaining the grace of tenderness, *Joseph* like to cry forth, when temptation doth assail him, *Shall I do this, and sin against God?* I am perswaded that sin not resisted in its motions, doth procure hardness; And likewise we may say, that sin resisted in its beginnings, doth bring forth the Grace of Tenderness in a most effectual and eminent way.

Sixthly, This likewise is requisit, viz. That a Christian be much in the apprehension of death, Judgment, and Eternity: These three much meditated upon, would make us afraid to sin. I think a Christian never walketh as he ought, till he walk so, as if each moment next to that wherein he liveth, he had the expectation of appearing before the Judgment-seat of *Christ*. O! But it would be a sad dispensation to many, to receive a Summons this day, without continuation of days, to appear before that dreadful and terrible Tribunal of *Jesus Christ*, where the Books shall be opened, wherein your wanderings are written, and the Books of your Consciences shall shall be opened, and shall say, *Amen*, to every thing that is recorded within the volume of these Books: This is clear from *Act.* 17. 30, 31. *He hath commanded all men every where to repent*, and the Argument enforcing it is, because *He hath appointed a Day, in which He will judge the world by this man Jesus Christ*: as likewise it is clear in *Eccles.* 11. 9. where *Solomon* presseth by way of holy irony (for so the scope is) Young men not to take their pleasures in the morning of their time, because for all these things *God would bring them to Judgment*. And

we wish that that *Memento*, which did alwayes walk with a holy man, might walk with you, and sound in your ears, *Awake, and come to Judgment*, that it might regulate your walk. I shall not say much, but beware to entertain your Lusts, lest Judgment overtake you, the stones of the wall of this house shall bear witness against you in the day of the *Lord*, that ye have been invited to flee from the wrath to come, and have refused the precious offers of a crucified Saviour. We would obtest and beseech you, that, if there be a Heaven, if there be a God, if there be an Eternity, which are most certain and infallible, if there be a Hell, and everlasting separation from the presence of the *Lord*, and if you have precious and immortal souls, that you would render your own Salvation, and use much of *Peters* divinity, *pity your selves*, for you are destroying your selves through the want of Knowledge; and (if we say it) hell is enlarging it self for the receiving of many of the Inhabitants of this place, and of many that live in this generation, who are destitute and void of the Grace of the living *God*.

Now that which *Secondly* we shall speak to, shall be to shew what are the Evidences and Tokens of a Lusts having dominion over one: And we shall shortly point out the Evidences of this Dominion. 1. We conceive this may evidence it, when one can commit sin with delight, and with greedinesse, when it is pleasure to him to act after the heart of his detestable things, then Sin hath dominion over him: as it is clear, sin hath Dominion over those made mention of 2 Pet. 2. 13 *They account it pleasure to riot in the day time*, and are sporting themselves with their own deceivings: such fools, as *Solomon* speaketh of, *making a mock of sin*: and likewise it is clear of those that are made mention of, Eph. 4. 19. *They commit iniquity with greedinesse*, and as the Prophet speaks in another place, *their hearts are mad upon their idols*.

There is this *Secondly* which may evidence it, and it is this, when one sinneth with his predominant Lust without Conviction, or if he be convinced, these Convictions

victions do suddenly vanish like those made mention of, *Jer.* 6.15. *Were they ashamed when they had committed abomination? Nay, they were not at all ashamed, neither could they blush*: They had won to such a length in impiety, that not only they would not, but they could not blush: And that same is made mention of, *Rev.* 8. 12. It is clear likewise, Jer. 3. 3. *Thou hadst a whores forehead, thou refusedst to be ashamed*; and from *Prov.* 30. 20. Where the adulterous woman saith, *That she hath done no wickedness*. When you are brought unto such a length of impiety, then know that you have yielded your selves Servants unto Unrighteousness for a time. 2. There is this which may likewise evidence this Dominion of Lust, and it is this, When this, When one can commit iniquity upon small temptations, yea, upon none at all: This did prove that the sin of Adultery had some dominion over *David*, when he did commit it upon so small or no temptation, for this is brought in to aggravate it, 2 Sam. 12. 8. *I gave thee thy Masters wives into thy bosome*: And it is most *emphatically* aggravated, *vers.* 2,7. That one poor man, having had but only one Ew-lamb, and that *David* having had so many, would needs take that only one from the poor man. And 'tis most clear, Isa. 5. 18. *Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart-rope*: The meaning of these words we conceive to be this, That they did most violently, without any great allurement or enticement pursue after the vanity of their detestable things: they drew with cords of vanity; Certainly, those may greatly suspect themselves, whoupon the first presentation of an Idol, presently bow down their heads and worship it. (3.) This may also evidence it, *viz.* When one, notwithstanding his convictions of the Omniscience of *God*, beholding of him, will dare to commit such an Iniquity: no doubt, then sin is brought unto a most damnable and most atrocious height: Then it was that sin had dominion over *Er*, Gen. 38. 7. *He did evil in the sight of the Lord*: The meaning of which word we conceive to be this, That he

did the Evil notwithstanding he was convinced of the Omniscience and All-seeing eye of *God*: And it is recorded of *Ahab*, 1 King. 21. 20. *He sold himself to commit iniquity in the sight of the Lord*, notwithstanding he knew him who hath *seven* eyes, that run to and fro throughout the earth, to be looking on. And there is this *Lastly*, that doth evidence this Dominion, When one doth sin with much deliberation and advice, they are not overhailed by their temptations and lusts, but they sit down in counsel to consult how such a thing may be effectuated: then had iniquity dominion over those that are made mention of, *Mic.* 2. 1. *Wo to them that devise iniquity upon their beds*, that sit down deliberatly in the the silent seasons of the night, to contrive the mischievous plots of their hearts: And we would only say to such, read the 3. or 4. *vers.* of that Chapter, where God saith in a sweet and just opposition, in regard of their devising of iniquity; *Behold* (saith he) *I will devise against this people*: God will deliberatly and with much indignation, punish those that sin deliberatly, it is clear also, *Jer.* 18. 12.

Now before we shut up our Discourse at this time, we would only speak a little unto this, why *God* doth sometimes think fit to expose his own unto some dominion of their lusts? (for it was a notable & most true Saying of a Heathen, *As many Vices, as many Masters*, for every Lust is a Master; and we may say, every Lust hath a servant, and some have *Ten Thousand* waiting on.) And 1. when a Christian beginneth to establish his own righteousness, then he is in hazard to be given up for a time unto the dominion of his Sin: this is clear, *Ezek.* 33. 13. *If he trust to his own righteousness, and commit iniquity*: And 2. there may be this reason of it, That they may know to distinguish, betwixt the yoke of *Christ*, and the yoke and bondage of Sin, as it is pointed at, *Deut.* 28. 47, 48. And 3. we conceive this may be a reason of it, because *God* intendeth to magnifie the glory of his unsearchable Grace, by delivering them from the dore of the pit, when this Song shall be sung, *This my Son was dead*

and is alive; and was lost, and is found: This is the song of restoring Grace, after it hath once prevented the Christian with mercy.

Now we desire you seriously to intend this precious work of Mortification: The most part of us are Idol-Christians, we have hands, and do nothing; we have eyes, and we see not; and we have feet, and we walk not. And certainly, that Practice and Maxime of *Machiavel* is much practised among us, he thought it was advantageous to have the profession of Religion, and of vertue: But he thought it dangerous to have the reality of Religion; there are many that desire to be clothed with the coat of *Christ*, that never desired conformity with *Christ* in their inward man: And we think, if *Christ* were to come down from heaven, He might preach this to many of us, *Betrayest thou the Son of Man with a kiss?* There are many I am sure, that have a lower spirit than *Judas*, that would sell *Christ* at a lower rate than *thirty* pieces of Silver: O! Eternity, eternity, *What shall you do in the day of desolation, when your visitation shall come from afar? Where shall you flee for help? And where shall you leave your glory?* I shall shut up all that I have to say with this, the wrath of that living (but contemned) stone that was cut out of the Mountain without hands, shall be more intolerable than the weight of mountains and hills. Therefore the Reprobates rather chuse to be under weight of Hills and Mountains, than to be under the weight of this living Corner-stone, that is now so much despised. O! Will you not embrace him? May not Angels laugh at your folly, and have you in holy derision? The triumpher is above, and it is not long before his own shall cry forth, *It is finished.* And no doubt if we were much in the exercise of Faith, we should easily accomplish this Warfare: We may call Faith *Eliezer*, of whom it is reported, That he did so pursue his enemies, that the people returned to gather up the spoils. Love, Prayer, and Joy will eternally sit down, and reap the sweet fruits of the victory of Faith. Now to him that can make you overcome, thorow the blood of the Lamb, and the word of your testimony, we desire to give praise.

SERMON VII.

Gal. 5. 24. *And they that are Christ's, have crucified the Flesh, with the Affections and Lusts.*

IT was a Divine Sentence of that Master of Experiences, That *Love covereth a multitude of sins*: we may well say, That that precious and infinite Love, which *Christ* hath had to Sinners, *hath covered a multitude of Sins*: Though this is a Lamentation, and shall be for a Lamentation, That the most part of us have not come that length in Religion, which the Publicans and Sinners did attain to, which was, *To love those that loved them.* Doth not *Christ*'s engraving of his Love to Sinners, in Letters of Blood, call for this at our hand, that we should devote our selves wholly to him? But we confess, such is that desperate enmity and deceitfulness of the hearts of all Flesh, That if all who have been partakers of the divine Nature, or shall be partakers of it, had but one heart to conduct them to Heaven, it would misguide them in the way, That being the matchless and incommunicable Prerogative of the *Captain of our Salvation*, to guide many Sons and Daughters to Glory: I think, if there were a description to be given of the most part of us, it behoved to be that which is in Prov. 6. 13. *He speaketh with his feet, and teacheth with his fingers.* And the great Lesson that we would teach with our feet, and preach with our hands would be, *Iniquity, Formality, and distance from God.* And I would have you, who are expectants of Heaven, and have some small hope of being eternally with him, to be much in this precious work of Mortification. There are some so habituate in sin, that (if *God* do not prevent them) the last act they

shall commit on this stage of the world, shall be an act of iniquity, and they shall breath out their last, in departing from that *invisible Majesty*. There are some that though they live seventy years, they shall not have this to say, of one day of all their life, that they have devoted and given it to *God*. Mortification is a mystery to our knowledg, but much more a mystery to our practice: It is a wonder that many of us are not distracted, and that much of *Cain's* Divinity doth not possess us, that *whosoever findeth us by the way, shall kill us*. However, unto those who make any Conscience of this Duty, we would say these two things; 1. Ye may yield unto the Premisses and Assertions of Unbelief, which it draweth from the dominion of your sin over you, but still deny its conclusions: This was the practice of *David*, *Psal.* 65. 3. There the assertion of Unbelief is in the first words, *Iniquities prevail over me*, yet he denies that conclusion which we draw from it, *that we are reprobate*, but Faith sweetly subjoyns, *As for our transgressions, thou wilt purge them away*. This is bad *Logick* to deny the Conclusion, but precious Divinity: 2. We would say this to you, that you may with a great deal of liberty, make use of the dominion of your iniquity, as an argument to plead with *God* for pardon, according to that famous Prayer of *Davids*, *Psal.* 25. 11. *For thy names sake, O Lord, pardon mine iniquity, for it is great*. And we would say likewise, that *God* maketh use of the Iniquities of the Children of Men, as an argument to provoke himself unto Mercy, Yea, even of those Iniquities, which before he hath made use of, as an argument of Justice. It is strange to parallel and compare these two places, *Gen.* 6. 5. with *Gen.* 8. 21. where the reason that *God* giveth of the destruction of the world is this, because that *every imagination of the thoughts of the heart of man, is only evil continually*: And yet, *Chap.* 8. 21. He giveth this as a ground, why he would curse the world no more for mans sake, because, saith he, *The imagination of mans heart is evil from his youth*.

Now, we told you at the last occasion we spoke of these

words, when speaking upon the second thing of Mortification, which was the extent of it, that a Christian should not only mortifie original sin, which is here called *the flesh*, but likewise, he should mortifie his prevalent Idols, which are here called *affections*; And of these two we have spoken: There is this likewise in the extent of Mortification, that a Christian should mortifie the first motions and tentations unto sin, which are here called *Lusts*. And for clearing what we shall speak upon this; We conceive, that to mortifie the first motions of sin do comprehend these two, (1.) That a Christian should study to mortifie the first tentations he meets with to the acting or embracing of any particular Lust. And (2.) That a Christian should study to avoid all appearances of evil, by which he may be brought to the acting of any Sin. We shall not stand long to prove that it is the duty of a Christian to do the first; it is clear not only from *Jam.* 4. 7. where we are commanded *to resist the Devil*, which comprehendeth even the resisting of the first motions of Sin, as likewise from *1 Pet.* 5. 9. *Whom resist stedfast in the faith*; but likewise it is clear from the practice of *David*, *Psal.* 56. 3. where when Unbelief began to stir, he put Faith in exercise, *What time I am afraid, I will trust in thee.* And it is clear from the practice of *Paul*, 2 *Cor.* 12. 7. where there was a messenger of Satan sent to buffet him, he went and *sought the Lord thrice.* Neither shall we stand to prove that it is the duty of a Christian to flee all the appearances of evil, which is clear not only from *Deut.* 12. 30. where it is said, thou shalt not *enquire how the Nations serve their gods*: Ye may suppose there was no iniquity in this inquiry, yet because it was the appearance of evil God did forbid it: as likewise from *Deut.* 25. 13, 14. *Thou shalt not have in thy bag, diverse weights, a great and a small*; *Thou shalt not have in thy house divers measures, a great and a small*: It might be supposed, that the having of these things, when not used, was not unlawful, yet the very having of them, (because it was an appearance of evil) was to be eschewed: See that remarkable place

lace, Prov. 5. 8. *Come not nigh the door of her house, or where*: and that in *Deut.* 12. 3. where the people are commanded, even to forget the names of Idols, and from *Jude* 21. *To hate the garments spotted with the flesh*: and *Deut.* 16. 19. where it is forbidden for a Judge *to take a gift*, not that there is iniquity in this, but because it is an appearance of evil; lest he should pervert judgment, it is forbidden.

Now that which *first* we shall speak to upon this, That a Christian should flee the first motions and appearances of Sin, shall be this, to propose some Considerations, which may inforce this duty more strongly upon you. The *First* Consideration which we propose is this, That Iniquity, when resisted in its first motions, is most easily conquered and overcome; when sin is killed in its birth, it is killed with the greatest facility and easiness: And certainly, when we delay the mortifying of our Lusts, and resist not the Devil, it is no wonder that we are led captive by the hand of our Iniquities: It was an antient Saying, worthy to be practised, *Resist the beginnings of evil*, for the remedy is still more difficult in the close, than in the beginning. However, we would give Christians these two Directions for this Consideration. 1. After that, by the power of Grace, ye have overcome the first motions of Sin, do not give over your watch, nor sit down in carnal confidence, for he will again assail you, even after you have overcome: It is a remarkable word that is annexed to the close of *Christ's* temptations, *Luke* 4. 13. where, after Satan was foiled most remarkably, it is said, *he departed from him for a season*; he had a mind to return, though he was overcome. 2. We say this, That most ordinarily the resisting of the motions of Sin, and overcoming of them, if not improved with Humility, is the fore-runner of some sad stroke from the hand of the *Lord*.

There is this *second* Consideration for inviting of you to resist the first motions of Sin, and it is this; A Christian that maketh conscience of this Duty, ordinarily he is blessed with most divine and precious enjoyments of

Jesus

Jesus Christ? Let Christians but try this by experience, when first Sin doth assail them, and if they will but [illegible] conscience to resist it, the dew of Heaven shall come [illegible] and lye upon their branches; that their glory shall flourish in them, and they shall be constrained to set up *Eben-ezer* unto *God*, and to cry forth, *hitherto hath the Lord helped me*: this is clear from Rom. 8. 13. *If through the Spirit shall mortifie the deeds of the flesh, ye shall live*; and clear from *Rev.* 2. 17. Where to encourage the man that is in the way of overcoming to persevere *Christ* promiseth that he will give him hidden Manna. And certainly, we think, if we may make allusion to these words, that curse is accomplished in these days to many *I will make the heavens brass, and the earth iron*. There are some upon whom it hath not rained these three years and six months, but they are become as a bottle in the smoak, the marrow of their bones is consumed and dried away.

There is this *Third* consideration that we would propose, and it is this, that the resisting of the motions and first stirrings of corruption, is the way to get the soul under a most divine impression of the sinfulness of Sin. For when was it the Apostle *Paul* cryed out, *O wretched man that I am*? was it not, when there was a Law in his mind wrestling against the Law of his Members? When he was the greatest wrestler, then did Sin appear out of measure sinful unto him. I confess, that distinction which Papists do so much adore, of *Venial* and *mortal Sins*, I think Christians in their practice, do make too much use of. Are there not many Sins, which ye account *venial*, and write this name upon their forehead, this is a *Toy*, a little thing, and ye desire to be pardoned, when ye bow your knee in the house of *Rimmon*, if you go no further: But certainly, the way to bring the Soul to a divine loathing of all Sin, is to be resisting the first motions of it.

There is this *Fourth* Consideration, Resisting of the *first* motions of Sin, is that which keeps the Grace of Faith much in exercise, especially in an hour of trial and

mptation. I think, there is nothing that will dark-
a Christians evidence so much, as the conviction of
is, That there was never a Sin did assail him, that he
sisted in its first motions and stirrings. I confess, I
ink a bad Conscience is the Mother of Unbelief, which
e Apostle doth clearly point at, 1 Tim. 3.9. *Holding*
aith he) *the mystery of Faith in a pure conscience*; as
he had said, That divine and precious guest *Faith*,
n lodg in no dwelling, but in a pure and undefiled Con-
ience: And to make this more clear, that resisting of
e motions and stirrings of Sin, hath influence to pre-
rve Faith in exercise, see Rev. 2.17. *To him that over-
meth* (that is in the way of overcoming) *will I give
new name*; he shall know that his name is written in
ese precious Records of Heaven, and that before the
oming Stars did sing for joy, e're ever the corner-stone
f the world was laid, he was engraven upon the heart
f that precious One, in indeleble letters which cannot
e blotted out: As also it is clear, *Rom.* 7. compared with
and 1. *verse*: When was it that *Paul* cried out, *There
no condemnation to them that are in Christ Jesus?* was
not then, when he was wrestling against Corruptions?
And there is this *Last* Consideration, which we shall pro-
ose to enforce this Duty, and it is this, That not resist-
g Sin in its first motions, doth ordinarily create and
ring to pass much hardness and stupidity of heart, when
e silence our Convictions with laziness, and answer our
eprover with this, *I have put off my coat, how shall I
at it on?* I shall say to such, It is a bad *Omen* and sign
hat God is upon his way to cease to be such a reprover
nto you: I confess, there is a difference betwixt sinning
gainst light, and sinning with light; And we conceive
hat there are many guilty of the one, that are not guilty
f the other: However, if once ye shall come this length,
s when a temptation doth assail you, to make a Covenant
f Peace and Agreement with it, ye may expect, if you
o to Heaven, *you shall be safe, but so as by fire*: And we
onfess there are some whose Consciences may bear them
ecord, That they never knew what it was to resist the
first

first motions and stirrings of Corruption. It is a [illegible] of so high a nature, that it would need explication [illegible] them: And think ye that ye can attain unto that [illegible] and precious Hope, who never knew to wrestle with [illegible] Sins and Corruptions? O is there such a delusion as [illegible] amongst you, That ye can reign, though ye fight [illegible] and triumph though ye contend not? Ye may reign to [illegible] own apprehension as Kings without *Christ* this way [illegible] shall never reign as Kings with him, if ye do not [illegible] mortifie your Lusts.

That which *Secondly* we shall speak upon, shall be [illegible] shew the reason why Christians do not resist Sin [illegible] first motions and stirrings within them. And we conceive that it doth either proceed from this, That Christians [illegible] not much in the exercise of the Grace of Watchfulness; think Temptations seaze oft-times upon a Christians [illegible] affections before they be aware; hence it is, that when the Apostle *Peter* is prescribing this direction of resisting the motions of Sin, he requireth this as an antecedent Duty, that they should be watchful, 1 Pet. 5. 8, 9. *Be vigilant*, and then, *resist him, stedfast in the Faith*: When once a Christian hath given over his watch, he is a prey unto his Lusts: We may certainly say of him, That he is a City broken down and without Walls, that doth not exercise the Grace of Watchfulness. Or 2. It doth proceed from this, that Christians are not in a Divine and Spiritual frame to resist Temptations, when they are first assaulted with them. We confess, our Spirits oft-times are so loadened with earthly Pleasures, and are so much taken up with the passing delights of a transient World, that when Temptations do come, we do easily condescend to and embrace them: Hence it is that the Apostle *James*, when pressing this exhortation, saith, *Resist the Devil*, he joyneth this as a concomitant Duty, Verse 9. *Draw near to God*; as if he had said, If Temptation find you at a distance with God, then ye may cry out, *Have pity upon me*; for then ye are a prey, if ye be not found within the sight of God, and if your hearts do not study to walk in the sight of his precious face. As likewise, *Peter* doth pre-

scribe this, 1 Pet. 5. 8, 9. *Be sober*, and then, *resist* *stedfast in the faith*: and more clearly it is pointed Matth. 26. 41. *Watch and pray, lest ye enter into* *mptation.* And I would only say this unto you, It is a st high and divine Walk alwaies to be living within ht of *God*, that when ye go down to the Grave, ye may ve this to say, I am now to change my place, but not change my company; Death may be to you but a pre- ous passage and transition unto a more constant and mediat enjoyment of *God*: Or else 3. it doth proceed om this, That Christians, when first assailed with the otions and stirrings of Corruptions, cannot find in eir hearts to do violence to their own flesh. I con- ss, these two Idols, (which are dependant one upon nother) that Idol of *Self*, and that Idol of *Ease*, are the ut-throats of a Christians diligence, and are the great ecasion, why we do not overcome, *Through the blood of the amb, & by the word of our Testimony*; Think ye that is's n easy thing to overcome temptations? I confess, those that re not acquainted with it, may probably say it is; but this certain that such kind goeth not out, but by Fasting and rayer. It cost *Christ* much toil to liberate you from the ulit of Sin, and it will cost you much toil to liberate your lves from the filth of Sin. And there is this *Lastly* from hich it proceeds, that Christians do not mortifie Sin, in s first stirrings and motions, even because they are not ving under an impression of the sinfulness of Sin. We onceive, that oft-times when Temptations do assail us, e think, *departing from God* a dispensible evil, and that hich easily we may obtain pardon for: But I would rescribe this unto you, as one of the greatest Mysteries f Christianity; and blessed, blessed is he eternally that ath won to it, and it is this, To be living constantly un- er a divine Impression of the sinfulness of Sin, that ye ay take it up, in its nature, and in its effects. I think, one should come from the dead, having the chains of verlasting wrath wreathed about his feet, and the shakles f the fury of the Lord wreathed about his hands, and hould preach to you, concerning the nature of Sin, and

how

how damnable a thing it is, there are many who ... not take much heed to such Doctrine.

Now that which *Thirdly*, we proposed to speak ... from these words was, the difficulty to attain to Mor... fication, which we conceive, was held forth under ... word *Crucifie*; which doth import, that Mortifica... is a lingring work, as crucifying was a lingring death ... likewise it doth import, that Mortification is a pain... work, as crucifying was one of the most painful deat... And likewise it imports the intensive nature of Mor... fication, that a Christian should study not to be cont... until he kill Corruption: And concerning these th... we shall speak together: And we shall point out the ... ficulty of attaining to Mortification in these th... 1. Doth not this point out the difficulty of it, that th... is a woful unity of Affection betwixt us and our Lus... They are dear to us as our right Eye, and our right Ha... and right Foot: And I confess, to convince you of t... unity that is betwixt you and your Lusts, I think ... expression which ordinarily ye use, when one is repro... you for your Passion, or for your Swearing, may suffic... Ye will answer, What aileth you at *me*? Which ... speak this, That you say, your Lusts and you are ... And I confess *Paul* hath an expression like this, *Rom.* ... *I know* (saith he) *that in me dwelleth no good th...* There are two *Me*'s in a Christian; There is a Spiri... and refined *Me*, there is a Carnal and a wicked *Me*; ... *Paul* doth distinguish them in that verse, *I know* (sa... he) *that in me dwelleth no good thing*: And yet he ... joyneth, *In me to will that is present*, which is a g... thing. And we confess, that word is accomplished in ... one *Me*. *They are joyned to their Idols; let them a...* There is this 2. which pointeth out the difficulty of Mo... tification, and it is the strength of these Lusts that ... within us; we think the Scripture is so abundant in poi... ing out the strength of Sin, that we need not speak mu... to it: There is that expression, *Rom.* 8. 2. which is a ... strange word, it is there called *The law of sin and dea...* As it were, Sin pleads for as much subjection from us, ...

if we were tyed by Law to obey it: And in that Verse, there is a sweet contrariety of Laws, *The Law of the Spirit of Life hath made me free from the Law of Sin and Death.* If so we may speak, There is, in a manner, one Decree and Statute of Heaven declaring another to be *Null*; For it was a Law in Heaven, that we should be under Death, because we were under Sin. But behold, here is a posterior Law that doth sweetly, by Grace, reduce this prior Law; and it is, *The Law of the Spirit of Life.* 3. As likewise that expression, 2 *Cor.* 10. 4. pointeth forth the strength of Corruption, where he saith, we are to fight for *the pulling down of strong holds*, as it were, Sin fortifieth it self within our bosome: And we confess, if this were believed, we would study to mortifie our Corruptions with a great deal of more pains and constancy. 4. There is this likewise, which pointeth it out, and it is, The deceitfulness of our Lusts, and the subtilty which they vent in their deceiving of us; which is clear from that expression, Jam. 1. 14. *When a man* (saith he) *is drawn away, and entised of his Lusts:* The word there that is rendered *entised*, is taken from the Fishers, who deceive the silly fishes with a bait of apparent pleasure. We confess, these *two* are the great obstructions of a Christians progress to Heaven, Temptations of fear, and Temptations from advantage: which *two*, if they were removed, we might with greater facility overcome our Lusts, and sing a Song of Triumph over our Idols: oftimes that expression is mentioned, *The deceitfulness of Sin*: We confess, if this were believed, we would use a more divine and holy Prudence, lest we should be ensnared. And to shut up our Discourse, as to what we have been speaking so long; We shall only speak a little to obviat any mistake that may be about the difficulty of attaining to Mortification, which shall include the certainty of overcoming also

And that which *First* we would say unto you is this; Be perswaded that there is more divine satisfaction in the resisting of your Lusts, and wrestling against them, than there is in the actual fruition of them all: *Stollen waters*

waters are sweet, saith the adulterous Person, but at last they shall be convinced of the contrary; and, *Bread of deceit is pleasant to the mouth, but he knoweth not that the dead are there*, &c. And we think the *Apostle* sweetly chideth the *Romans* concerning this thing, *What fruit have you of these things, whereof ye are now ashamed?* It is sad to think upon that woful disappointment that many shall meet with.

Secondly, We say, There is a Divine certainty of the Christians overcoming, let the difficulties be never so many; and (O beloved in the Lord!) are not these glad tidings from a far Countrey, and may they not be as cold Water to a thirsty mans Soul, that the Christian shall at last overcome? And there are these *four* things that speak the certainty of a Christians overcoming: 1. The Faithfulness and the Love of *Jesus Christ* is laid in pledg for our overcoming, which is clear, Joh.6.39. *And this is the Fathers will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last Day*: And we confess, this is certain, That it is more of *Christs* concernment, that a Believer should overcome, than it is of his own. O! what Songs to the *Faithfulness* of *Christ*, what Songs to his *Love* shall be sung that day, when the precious troop of his Saints shall return from the Day of Judgment, that general infare shall be of all those that have been begotten unto a lively hope, when they shall convey *Christ* home, through the Ports of the *New Jerusalem*, every one having a Harp of God in his hand, and shall cry forth, *Halelujah, Halelujah to him that sitteth upon the Throne, and to the Lamb, Halelujah for ever and ever*: This Song shall have no period, though it have a beginning. 2. This likewise pointeth out the certainty of overcoming; *Christ* hath overcome, and therefore the Christian shall overcome. It was the sweet Divinity of the Apostle *Paul*, *Heb.*2.9,10. There is a promise (saith he) that *All things shall be put under his feet*, but *we see not the Promise accomplished*, saith he: *One thing we see accomplished, which is a pledg of it, we see Jesus Christ*

for the suffering of death, crowned with Glory and with Honour. Christ is in Heaven, and he must be there, as a Pledg of our coming there, whose nature he took up. It is clear also, *John* 16. last, *Be of good chear*, saith he, *for I have overcome the world*; which is a pledg and certain Token, that ye shall once overcome at last. 3. This also points forth the certainty of overcoming; *viz.* That that same Power which was exercised in bringing Christ from Death, and in making him to overcome Principalities and Powers, is communicated to Believers to make them overcome; as is clear from *Ephes.* 1. 19,20. where it is said, *That power that wrought mightily in Christ to raise him from the dead, doth also work in those that believe.* O! Christians, and Heirs of the grace of life, believe this, that Omnipotency is engaged on your behalf; And have you not learned that first point of the Creed, that *there is nothing impossible to God*; And so when ye are constrained sometimes to cry out, *Who shall stand before the children of Anak?* Content your selves with this, That there is nothing too hard for him to overcome. 4. This *lastly* pointeth it out; *viz.* That divine and invisible knot of Union that is betwixt Christ and his Members: Is Christ above? the Members must follow: For ye know, though Christ be the fulness of the Saints, yet the Saints are the fulness of Christ: there is a sweet mutual fulfilling and accomplishing each one of another: Know ye not that word, *That where I am, there they may be also*: I think of all the words that Christ ever spoke to the Father, that word was the most imperious and commanding-like word, which he hath Joh. 17. 24. *I will* (saith he) *that those that thou hast given me, be where I am*. It was not his Prayer which came that length, he willed it, and would not be contradicted: And certainly, there is nothing that may comfort you in the hour of trial so much as this, Christ is upon his way to relieve you, and ye are upon your way of overcoming: And I shall only say that word, which ought to be your practice, 1 Joh. 5. 18. *Whosoever is born of God, sinneth not, and that wicked one toucheth him*

not: Like that ordinary expression, which you use, you should not rub wet cloth with him nor touch him. And to these that are walking in the broad paths of Sin I shall only say that to you, Job 21. 20. *His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.* Your Eyes and your Taste shall be satisfied; and that word which is in vers. 30. *He shall be preserved to the day of destruction*, or as the word in the Original, *He shall be reserved to the day of wrath*; as it were, there shall be a combination of Wrath and Justice that shall seise upon you. Now to him who is upon his way, who shall come and will not tarry, and whose reward is with him, we desire to give praise.

SERMON VIII.

Gal. 6. 14. *By whom the world is crucified unto me, and I unto the world.*

CHristianity doth consist in a blessed exchange of affections, a soul dying in its affections and respects to all things that are here below; and a living and advancing in its desires towards him, who is that blessed and universal good. It ought to be that arch-plot and great design, which Christians ought to promove, even to attain to that Original Unity, which once was in mans affections towards *God*. O! what blessedness did *Adam* enjoy while he did stand in that estate wherein he was created, he having a blessed Harmony of all his affections towards *God*, and likewise there being a most divine Correspondence and blessed Familiarity betwixt Heaven and Earth, betwixt him who sitteth on the Throne and him who sat on the Footstool: But that was most eminently verified, that *Man being in honour did not abide.* O! What anxious and perplexing thoughts had poor

poor *Adam* (no doubt) ſome Hours after his Fall, when he did reflect upon that which was once his condition, and did compare it with that which was now his lot: might not he have taken up that lamentation over himſelf, *Man in his beſt eſtate is altogether vanity?* And likewiſe he might have had that Proverb taken up of himſelf, *How art thou fallen from Heaven, O Lucifer, ſon of the morning?* Now, Man by loſing that bleſſed unity that was in his affections, hath contracted a woful and infinite diverſity in his affections towards theſe things here below: So that thoſe affections which did once ſweetly run in one channel toward God, are now divided and ſeparated in many ſtreams, toward thoſe things that are ſo much below him: And there is nothing beneath the *Son*, that leadeth captive ſo many of our deſires as the *World*: Therefore it were your advantage to be *crucified to the world, and to have the world crucified to you*, that you might diſcover that endleſs vanity, and unſpeakable vexation of ſpirit that is in all things that are here: The world is a perfect *compend* and compleat *epitome* of all miſery: *God* himſelf is that *compend* of all Bleſſedneſs, ſo that there is nothing deſirable that we can take up under this, but it is moſt eminently in him. Yea for Chriſtians to be promoving in that bleſſed work of having themſelves crucified to the world, and having the world crucified to them, is a duty that is much undervalued in our days. But, O! how ſuitable is it for thoſe, who are Heirs and Expectants of that bleſſed Hope (and everaſting Enjoyment) of being with *God*, who is the Judge of all Fleſh, and with *Jeſus Chriſt*, who is the Mediator of the New Covenant, and with the innumerable Company of holy Angels, and to be made Heirs and Coheirs with *Jeſus Chriſt*. Is it not below you to be much taken up in your vain and anxious purſuits after thoſe things that are here below? The objects of the deſires of your immortal ſpirits ought to be more high than things below, and ought to be more divine than things humane; your Affections ought to *be aſcending as pillars of ſmoak*, and ye ſhould be breathing after that bleſſed Day, when

there shall be a confinment of all your Affections on him. We have at some occasions spoken unto you, of the Grace of Humility, and of the Grace of Love; the one teaching us to undervalue our selves, the other teaching us to value God: And had you been much taken up in the spiritual and living Exercise of those, there should not have been much difficulty at this time, to persuade you to the Duty of Mortification. We shall not insist long in telling what Mortification is; (1.) It is a constant and blessed endeavour of the Christian to remove out of his way all those impediments, that do interrupt the Exercise of Love: (2.) As likewise, it is that which entertaineth a constant and perpetual *antipathy* and holy indignation against every thing, thorow which his Conformity with *God*, and that perfect Likeness and Similitude with his Maker, might be in any way impaired. Mortification doth not consist in those unconstant and unequal Exercises of mortifying our Lusts, it consists not in those violent flashes of holy Zeal and indignation against our Iniquities: For though that indignation be violent for its time, yet it doth quickly evanish and pass away: But that Grace of Mortification must be in a constant, and daily exercise: We solace our selves in the Chambers of our Imagery, by beholding our Idols portrayed upon the wall; We do study to receive satisfaction in our apprehensions of them, when we cannot receive satisfaction in the actual fruition of them. Such is likewise the woful desperatness of the Hearts of the Children of Men, That when *God* hath put a Worm to the root of that Gourd, under the shadow of which, we use to solace our selves, we cry forth from a discontended humour, *It is better for us to die than to live:* O! There are many here, to whom it would be death, to outlive their Idols: Their Idols and they are pleasant in their Lives, and they desire not to be divided in their Death. (3.) Mortification doth not consist in that partial and divided way of mortifying our Corruptions, we taking vengeance upon some of our Lusts; but with *Saul*, sparing it *who is the King of our Lusts*. *Naaman* the *Syrian* must

must have an indulgence of *bowing his knee in the house of Rimmon*: *Lot* must plead for the sparing of *Zoar*, that small thing: And so when we are intending that work of Mortification, we plead for the sparing of these things, which we call *Zoars*, these small, but indeed our Master-corruptions. Certainly that *Evangelick* Mortification which is required of us, doth not consist in this; for we must intend an universal Separation betwixt us and all our Idols, we must cast away ale our Idols *to the moles and to the bats*, and *we must defile the covering of them, and he alone must be the cover of our eyes*: He never knew what the Grace of Mortification meant, who never set about the accomplishment af the ruine of that great and Master-idol which domineereth over him; And we conceive, that the best and most solid way of knowing our growth in Mortification, is by reflecting upon the decay of these idols, which are our predominants; other Sins which assail us may decay, and their strength wax weak, and yet Mortification not be on the growing hand; for there are many of our Lusts, that rather die by concession, than by constraint: there are many of our Idols that rather go out of us, than are cast out by us.

Now the *first* thing that a Christian ought to endeavar to mortifie, is his love to the world, which was the practice of this holy man: In the words he pointeth out unto us the way, wherein he did attain to this compleat and Spiritual Mortification to the world, in these words, *by whom*, which do relate unto *Jesus Christ*, who is made mention of in the fore-going words: or, as the words may be rendered, *By which I am crucified to the world*, and so they relate unto the Cross of *Jesus Christ*. Now under this notion of *being crucified*, 1. He doth certainly hold forth unto us, That great difficulty that is in accomplishing the work of Mortification, And under this name of *being Crucified*, he doth certainly hold forth unto us, the longsomness of the time that we must spend, before we can attain compleat Mortification: *Crucifying* being one of the most lent and slow of all violent Deaths; Mortification is not a work of one day, it will cost us

many days and years, before we shall crush the head of our Lusts, before that blessed Promise shall be fulfilled, that *All things shall be put in subjection unto us*: Sin doth most easily invade us, and take possession of us, but it is not easily dispossessed; For except we had the infinite strength of him, who is *Jehovah*, we might sit down, and close our hands, and never intend to oppose these Idols under whose subjection we are. 2. This word *being crucified*, doth likewise hold out the Painfulness and Uneasiness of this work of Mortification (as you have heard) *Crucifying* being of all violent deaths most bitter: we must certainly be mortified to our Ease, before we can be mortified to our Lusts: we must travel in birth, before the Grace of Mortification can be formed in us. It is a woful evil in these days, that most people walk under this apprehension, That there is not much difficulty to mortifie their Corruptions, but it is a token, that they never knew what it was to mortifie them, who never knew the difficulty of Mortification. 3. The *Third* thing pointed out under this word of *Being crucified* is, That there is a woful reluctancy and indisposition of spirit which we have to this blessed exercise of Mortifying our Corruptions; we have as great unwillingness unto it, as though we were to go to subject our selves to some violent death. O! How is Vanity and Corruption joyned to the spirits of the Sons of Men: How loth are we to have that woful and accursed union betwixt us and our Lusts dissolved? O! How many Orators and Procurators within our selves have we to plead for this, *The sparing of our Lusts*; yet we may be perswaded of this, That if we be not the ruine of our Iniquity, Iniquity shall certainly be our ruine. O! How may we blush and be confounded *seven* days, that we should be so loth to have a separation betwixt us and these things; by which our distance with *God*, and estrangement from him, is so much increased! This Vanity is unspeakable, that we should be so averse from that wherein our eternal Blessedness doth lye, *viz.* In having that woful band, which we have wreathed about our own necks, taken off by the blessed and everlasting hands of

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him who hath died and risen again, to accomplish this blessed design. 4. *Lastly*, Under this word, *Being crucified*, is held out unto us that compleat measure and degree of Spiritual Mortification, that this holy Man attained to, he was as one dead to things below; he was not much exercised in joy for having the world, neither was he exercised in grief, for wanting the things of it; he was as a man dead, which could not be moved by any of these things: We do not say that *Paul* was altogether a *Stoick*, without all Passions of Grief and Sorrow, or of Joy; But we only say this, That he did not grieve for the want of the world, as those who have no hope; neither did he so joy in having the world, as those who have not a more divine and high spring of Consolation; He was clothed with a holy indifferency, and a blessed neutrality in having or wanting these things: It was none of *Paul's* desires to have the world, He had learned that divine and excellent art of being content with every estate of life; He knew not what it was to murmur. And it were certainly much our Advantage, to be provoked to jealousie, when we reflect upon the practice of this holy Man. I conceive, That if all that are here would examine themselves, by how many degrees their Mortification to the world doth come short of this, they might sit down and conclude with themselves, That they are yet to begin to mortifie; Yea, There are many here, to whom we may say, that they are so far from being clothed with a holy indifferency in having the things of the world, that they are clothed with that woful and indispensible necessity of pursuing after these things: This is the language of the most part, *Give, give*, men hurrying themselves on in multitudes of hopes, and of fears, and of expectations, and that with an infinit number of desires; And what is the end and result of all these things, but *Vanity and vexation of spirit?*

Now that you may be helped to attain this concerning duty, to be mortified to the world, we shall propose these things unto you: *First*, Be much taken up in a holy contemplation and spiritual beholding of these unsearchable

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Excellencies that are in *God*. If once the soul of a Creature were elevated to behold Him, there should be much difficulty, to be much mortified to the world. Were we once admitted to draw by a lap of the vail, and behold that uncreated glory and unexpressible Majesty that is treasured up in him, Mortification should then be a great difficulty unto us; this is clearly held out here, where *Paul* doth tell how he had this Grace of Mortification, it was by beholding *That pleasant Plant of renown, Jesus Christ*. This is clear likewise, 1 John 5.5. *Who is he that overcometh the world, but he that believeth that Jesus Christ is the Son of God?* Did we once believe that fundamental Article of Faith, that he who was crucified upon the tree, was indeed the *Son of God*, we should more easily win to this concerning-Duty of Mortification. We may reduce all the causes of our little growth in this blessed work, to that woful ignorance of *God*, wherewith most of us are clothed: Were there a door opened to us in Heaven, and were we in the Spirit to behold him who sits upon the Throne, whose countenance is like a *Sardine* stone, and about whose Throne there is that Rainbow; could we penetrat thorow these Vails, wherewith both he and we are covered, we being clothed with the vail of our Ignorance, and likewise with the Vail of our Impurity. And He being clothed with these *two* most glorious Vails, the Vail of his Unsearchableness, and the Vail of the unexpressible Majesty that is in him, the one confounding the Judgment, and the other confounding the Affections. So that Affection and Judgment in a manner are put to a non-exercise, but both these do sweetly resolve in the one blessed act of Admiration. We need not speak much in the commendation of those unto you, who were never acquainted with him, that so ye might be persuaded to forsake your old Lovers; We shall only say this, Silence and Admiration speak least, and yet they speak most. There is more divine Oratory in a holy Silence, and more excellent expressions in a blessed admiration, than all our inventions can reach: O what can man speak of him who is that Unsearchable and Incomprehensible Majesty!

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this may appear a *Paradox* to you, that Silence should speak, and Admiration commend: Yet it is no *Paradox*, when the object of our commendation, is by infinit degrees exalted above our Blessing and our Praises. O! men of the world, will you once be perswaded to make that blessed divorce betwixt you and your Idols, that there may be an everlasting conjunction betwixt *God* and you. O! If ye had so much divine Understanding, as to judge of things according to their real worth, *He alone should be exalted in that day!* O come, see and behold what infinit Sweetness is treasured up in him, those springs wherewith ye delight your selves, shall ere long dry up; But *He* is that high and infinit Spring, which alwaies floweth out, and yet is not impaired. The *Second* thing whereby we may attain to this blessed duty of Mortification to the world is, by reflecting how passing and transient those things are, wherewith the Sons of Men use to solace themselves. *Paul* doth press Mortification to the world, from this consideration, 1 Cor. 7.31. *The fashion of this world passeth away*: The word is most *emphatic*, his *Schema* and representatiou of the world, or this stage-play of the world, it passeth away; therefore, *Let those that rejoyce be as though they rejoyced not, and be careful for nothing*: this is clear, 1 *Joh.* 2.17. and, 1 *Pet.* 1.24. did we solidly believe how changable those enjoyments of the world are, could we hurry our selves so much in our pursuits after them? Those who are lifted up in their enjoyments this day, may be thrust down low the next day: *Job*, who was a man enriched in many things, yet a few days, yea we may say, a few hours made a sad and strange exchange: We may affirm, with great assurance of truth, *Surely man at his best estate is altogether vanity*: the word (*at his best estate*) may be rendered thus, *Man although he stand*, *Etiamsi constitutus*; for in your most fixed and setled condition in the world, this is the *Emblem* and *Motto* of your state, *Vanity, most subject to change*: And why should you weary your selves in the fire for that which is very Vanity? 3. The *Third* thing, by which ye may attain this Duty of Mortification,

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is to be much taken up in the consideration of the brev
of your Life: I suppose, that if we were walking
in the house of Mourning, and were believing that tru
That it is appointed for man once to die, and that shor
we must be brought home unto that unchangeable est
of Life: O! How would this allay us in our pursuit
I think this were a little water, which we might mix w
our wine, when there is greatest confidence of Creatur
contentments; lest the foam of this wine should distem
per our head, we may mix it with this water, *The brevi
of our life*. It is a sweet subject for meditation when w
are most high, to be much in the consideration of thi
That within a few days we shall be most low. What i
your Life but a Vapour, which doth quickly evanish, an
doth but appear for a little? Suppose the whole Creatio
should stay with you during all your time, yet how shor
would your enjoyment be? What is mans life, but a hand-
breadth, a four-fingers breadth? There is Morning, Fore-
noon, Afternoon, and Night, all which do amount to
Day? There is Infancy, Youth, Man-hood, and Old-
age; and these do quickly evanish and pass away. How
many are hurried into Eternity, in the first step of their
days, in their Infancy? And again, how many in their
Youth? And we have frequent experience, That many
their Man-hood, and in the flower of their age, that sen-
tence cometh forth, *Return ye children of men*: And
there is not one amongst an hundred, that doth attain to
that utmost period that Nature doth allow; And wha
though ye did live *fourscore* years, which is the utmost
period that Nature hath allowed, yet doth your time
quickly evanish and flee away? Why do you then solace
your selves with those things that cannot eternally remain
with you? When ye go down to the grave, you can tak
nothing of these things with you: For in all points as you
came, so shall ye go; and what profit will it be then, that
ye have laboured for the wind? The *Fourth* Help to at-
tain it, is this, Be much in the mortifying of those Cor-
ruptions which cannot be entertained, but by entertaining
also this woful Sin of Covetousness: There are some

Corrup-

corruptions, which have ſo near affinity to, as likewiſe dependence upon this ſin, that if theſe be not cruſhed, we cannot attain to this duty of Mortification, ſuch as *Proprietality* and *Pride*, two grand enemies, to the accompliſhment of this bleſſed deſign: and we would begin to cruſh theſe before we begin to accompliſh this. *Fifthly* be much taken up in reflecting upon that bleſſed Hope, and that Grace which ſhall be brought unto you at the revelation of *Jeſus Chriſt*. *Peter* preſſeth ſobriety in all things here below, by this argument, 1 *Pet.* 1. 13. *be ſober*; and he giveth this reaſon of it, *for the grace that ſhall be brought unto you at the revelation of Jeſus Chriſt*: O! were we much taken up in beholding that bleſſed ſtate of life, which the ſouls of juſt men made perfect ſhall have with *God*, where we ſhall enjoy fully and yet not loath; where ſhall be an everlaſting conjunction betwixt deſire and enjoyment of him who is the Perſon beloved, ſo that all it doth receive, is more to provoke its appetite, than to ſatisfie its deſires. *Laſtly* be much in the conſideration of that day, when all the families of the earth ſhall appear before him *in the valley of deciſion*. This indeed would help us to much Mortification to the things of the world, as is clear from *Eccleſ.* 11. 9. And we the faith of that day engraven upon our Spirits, that we muſt render an account of our ways, O! how wary would we be of engaging with Vanity. I think the great cauſe why Sin hath ſuch an univerſal Dominion over the Sons of Men, becauſe we do not ſolidly believe that there is ſuch a Day approaching, when we ſhall all appear before the Judgment Seat of him, who *ſhall not judge after the ſeeing of the eye, nor ſhall reprove after the hearing of the ear, but ſhall judge righteous judgement*: The terrour of the Lord would certainly perſuade us, if we did believe this. O! What a holy unwillingneſs would we have to walk in the paths of our Idols!

Now we ſhall ſhut up our Diſcourſe with this, be perſuaded once to begin that work of Mortification, and eſpecially in mortifying your love to the world: He that returneth Victor after war with his Idols, we may call him *Joſeph*, for he ſhall be as a *fruitful Bough whoſe*

Branches

Branches run over the wall. If once you ſpoil that ... and arch-rebel, who doth ſo much oppoſe you ... manner, you ſhould ſtand alone and ſing a Triumph ... they would flee when none purſueth; *We ought be ... as a lyon, and who ſhould rouſe us up?*

Of Spiritual Contentment.

SERMON IX.

Phil. 4. 11. *I have learned in whatſoever ſtate I am, therewith to be content.*

IT was *Adam*'s Ignorance of this Divine Myſtery ... Chriſtianity, *To be content with every eſtate wherein he was placed*, that did bring him down from ... high pinacle of his excellency; and did degrade ... from that Primitive Glory, wherewith he was ... thed; For he not being content with that precious ... excellent lot, wherein *God* had placed him, but coveting after a more noble and excellent Being, he came exceedingly ſhort of his deſign. And ſuch is the *Athenian* ... woful frame of Spirit wherewith men are poſſeſſed, ... they can fancy no bleſſedneſs in what they are; but ... gine a great bleſſedneſs to be in what they are not: hence is it that men do covet the lot of others, and are diſſatisfied with their own eſtate and condition: And certainly the Affections of Men, while they are living under the Spheres which are in perpetual motion, can never be ſatisfied, nor be at reſt: which was the obſervation of the Maſter of Experiences, Prov. 27. 20. *Hell and deſtruction are never full, ſo the eyes of man are never ſatisfied*; as he ſaith, Eccleſ. 1. 8. *The Eye is not ſatisfied with ſeeing, nor the ear filled with hearing:* And we may likewiſe adde, That the heart is not ſatisfied with enjoying; And it is certainly thorow the deceitfulneſs of the Spirit of Man, and that inviſible root of Pride, that

y lot and condition of life is subject unto Satiety and
thing: Private men do envy the greatness of Princes,
Princes do envy the quiet repose of private Men,
ugh they will not descend, nor reduce themselves unto
t estate, but do alwaies fear that, which sometimes
y are constrained to desire: And believe me, a Chri-
ns sitting down seriously, to contemplate and view
at an infinit multitude of hopes, fears and desires the
irit of Man is possessed with; As likewise to behold
w that *Vanity and vexation of spirit*, is engraven upon
choicest lot that a Christian can meet with here, he
y be provoked to look out at the windows of his pri-
-house, and long for that precious day, when *Christ*
uld be as a Roe, or a young Hinde coming over the
untains of Bether, waiting to be exalted to that pre-
us and excellent estate of life, where there shall be
ither loathing, nor longing: *Abel*, who hath been the
t possessor of Heaven of all the house and family of
am, and hath dwelt in it near *six thousand* years, yet
re is not in him the least inclination or motion to
ange, or alter his estate; There is no loathing in Heaven,
r desire to remove thence: And, believe me, this di-
e mystery of Contentment with every lot and con-
ion in which a Christian is placed, is not easily at-
ned. O What repinings hath the unmortified spirit
man at the dispensations of *God*, in regulating his lot
d estate, which doth alone speak forth the *Atheisme* of
heart: For it is, as it were, man proposing a model
d form unto *God*, how he should rule and govern the
orld. I think Christians are as much subject to the
ision of this contempt and pride as any. It was a noble
ying of one, in the commendation of victory over a
ns self, *Tunc omnia regna tenebis, cum poteris rex esse*
, Thou shalt then be made a possessor of all Kingdoms,
en thou shalt be ruler and king over thy self. And no
ubt, one that is once mortified to this passion of Dis-
ntent, may dwell upon the Mountains of *Ararat*, in
midst of all revolutions and changes that are here be-
; such a Christian may sweetly contemplate the over-

turning

turning of States and Commonwealths, and may patiently endure every lot that doth befal him, and poſſeſs his Soul in patience: And certainly, if men knew but this one thing, That the whole circumference of the Earth is but one point of the Univerſe, and that all time that hath been, is, or ſhall be, is but one inſtant, in compariſon of Eternity, they would not mind the world much: And what is Man but a part of that point? And what is his Life, but a ſmall part of that inſtant? And why then ſhould man anxiouſly complain, to ſpend a part of a moment in enduring the moſt anxious and ſad things that can befal him? And (as *Chriſt* doth moſt divinely ſpeak) *Can a man by taking thought, adde one cubit to his ſtature?* What poor advantage hath a man by his discontentment and ſorrow, if it be not, to render himſelf more miſerable? We may ſay of Heavenly-mindedneſs and of Contentment, they are like *Hippocrates*'s Twins that were born together, were well and ſick together, and lived and died together; ſo do theſe live and die together, they are two ſweet companions, that alwaſes go along together, and cannot be divided.

But to deſcend a little more to the words, you have *Paul* in them obviating any miſconſtruction, that the *Philippians* might have of his joy, which he expreſſeth in the former *verſe*, as if he had been one that was conceited great things for himſelf, or deſiring to be great in the world, no ſaith he, *I ſpeak not theſe things becauſe of want*: which formerly I had, and is now made up, for ſaith he, *I have learned in every eſtate that I am, therewith to be content*: There is no lot, ſaith *Paul*, but I can patiently endure it, and can with a Divine complacency carry my ſelf under it: And this he proveth in the 12. *Verſ. I know*, ſaith he, *how to be debaſed*, I am inſtructed in this Divine art, how to walk ſoberly under debaſement, and *I know*, ſaith he, *how to abound*: I am not one that is puft up with a proſperous lot in the world. And leſt this aſſertion of *Paul*'s ſhould ſeem to be boaſting beyond his line, and of being exalted above meaſure, he doth ſweetly ſubjoyn that humble aſſertion, *I*

do all things through Christ that strengtheneth me? As if he had said, do not mistake me, or conceive me under a more divine and high notion than ye ought, for I am but a poor and sinful man, who can do nothing of my self; but as I am over-acted by a divine and supreme hand. I am enabled by Christ to triumph over the most adverse and sinistrous lot that can befal me.

The words which we have read, are most significant and *emphatick* in the Original; That word which is here rendered *Content*, is *All-sufficient*, and so the words may sweetly run thus, *I have learned in every estate wherein I am, to be all-sufficient*; of which that word, *Prov.* 14. 14. Is a sweet Commentary, *The Back-slider in heart shall be filled with the fruit of his own way, but a godly man shall be satisfied from himself.* In a manner, there is a well-spring of everlasting consolation within the Christian, which maketh him endure every anxious lot. And no doubt, that word, *I have learned*, doth both speak the difficulty of attaining this mystery of divine contentment, as likewise it speaketh out that ignorance of this divine and noble end, wherewith *Paul* was once possessed: I was once, saith he, as rude as any in the knowledg of this thing, but now through the understanding and wisdom of *God*, I am made perfect in the knowledg of these things. And that word, *in every estate*, doth exceedingly commend that great height of Christianity, unto which *Paul* had attained, there was no lot could fall wrong to him: Nay, even continuance of afflictions, which was *Paul*'s case, and is one of the greatest occasions of impatience imaginable. A Christian, when first he meets with a cross, may be provoked to salute it, and embrace it, but if it continue long upon him, then he crieth forth, *Why art thou unto me as an enemy?* Then beginneth he to call in question the loving kindness of the *Lord*, and to complain, *That he hath shut up his mercies in everlasting forgetfulness*; though we may say, in the day that a Christian shall be passing *thorow the valley of the shadow of death*, he shall be sweetly convinced of all his impatiency, and shall be constrained to engrave that *Motto* upon

the door of his everlasting rest, *He hath done all things well.* O! What thoughts will ye then have of these risings and debatings of spirit wherewith ye have been possessed? We may imagine, and not without some ground, that a great part of Eternity shall be spent in Interrogations; *Christ* shall interrogate us, If we lacked any thing while we were here below, and we shall be constrained to answer, *Nothing*, even in that day when he sent us forth without Scrip, or Money, or Sandals, or any thing else, that did belong to us. O! We shall then be constrained to subscribe to the *infinit Wisdome of God*, in regulating of our lot.

Now in speaking upon this Divine Quality and Duty of Divine Contentment, (which we conceive, is a duty most requisit in these days) we shall not insist long in pointing out what this divine Grace of Contentment is; But we conceive, it includeth not only this, a sweet and composed frame of spirit, under every anxious lot and dispensation with which we meet, to which that word is a confirmation, *Levit.* 10. 3. where it is said of *Aaron*, when his sons were cut off, *He held his peace*, and Psal. 62. 1. *Truly my soul waiteth upon the Lord:* But the words in the Original are these, *Truly my soul is silent unto God*, as they are rendered in the Margin; as if he had said, it doth not fret, nor is disquieted, because of any thing that he carveth out unto thee. Likewise this Grace of Contentment includeth a holy Complacency, and sweet serenity, and calmness of spirit under every lot, to which that word is a Commentary, *Jam.* 1. 2. *Count it all joy when ye fall into divers Temptations*, and *Rom.* 5. 3. *We glory in Tribulation.* We shall not dwell long upon this, to prove that it is the Duty of a Christian to be content with every estate wherein God shall put him: It being clear, 1 Timot. 6. 8. *Having food and raiment, let us therewith be content*, and Heb. 13. 5. *Be content with these things that you have*; and *Jam.* 4. 7. and *Luk.* 3. 14. And we may say, If a Christian made the world to be his servant only, little would content him; But if once he make the world his master and lord of his affections,

then

then his Desires will be infinite, and cannot at all be satisfied. Neither shall we stand long to inveigh against that too much addictedness of man to those passing and transient vanities of the world: We conceive there are these *three* things, which men do most earnestly covet: There is Pleasure, Riches, and Honour; And certainly, these are below an immortal Spirit to fix its desires upon: Would ye have *Solomons* verdict of Riches, O! ye that trust in uncertain Riches? Ye have it sweetly expressed, Prov. 23.5. *Wilt thou set thine eyes upon that which is not?* In a manner, Riches have not a being, for *they take wings to themselves and they flee away*, as *Solomon* doth most sweetly speak of it, Eccl. 5.11. *If Riches increase, what profit* (saith he) *is there to the owner thereof, save to behold them with his eyes?* All that the owner of Riches hath, is the seeing of them, which a man, who is a passer by, may likewise have, though he be not a possessor of them: And hence is that word, *Luke* 14. where the man desiring to be excused for not coming to Christ, saith of himself, *I have bought a piece of ground, and must needs go and see it*; all his enjoyment of it was comprehended in that one poor thing, *to behold it*; And as for honour & glory, which spirits that are more refined, pursue after, I would only have them know that one word, *Psal.* 62. 9. *Men of high degree are a lie, and men of low degree are vanity*; as if he had said, Any preheminency that one hath an excellent lot in the world above a poor one, doth consist in this, the one is a vanity, and the other is a lying vanity, speaking somewhat to be in him, which is not really in him; and *Act.* 25.23. where, speaking of *Bernice*, that came in with great pomp and glory unto the Senate-house, the word that is there rendered *Pomp and Glory*, is this, he came in with a great fantasie, μετὰ πολλῆς φαντασίας, with a great show and image, without any thing in reality: And as for the pleasures of the world, with which these *Epicurean* spirits are so much besotted, mark that verdict of *Solomon* concerning these things, *Vanity of vanities, and all things are vanity and vexation of spirit*: And what can the man do that com-

eth after the king? If *Solomon* found no more, no doubt none that cometh after him, can find any more.

Now we shall shew first the Causes and Principles, from whence discontentment doth flow, under any anxious or sad lot that doth befal you, and then propose some Considerations to help you to wrestle against it. Now for the first, we conceive that it doth either proceed from a Christians not being much in the exercise of Self-examination, as is clear, Psal. 4. 4. *Commune with your own heart upon your bed, and be still*; implying, that the compendious way unto Submission and Contentment under any lot, is to be much in Self-examination: And certainly, Self-examination hath much influence upon Contentment under any lot, because such an one doth most accurately take up these imperfections and blemishes that are in him, so that instead of complaining, he is constrained to wonder and cry forth, *Why should a living man complain, a man for the punishment of his Sin*: Likewise one that is much in Self-examination, is a man that can take up the intendment of the rod, and also the advantages of it, and so is constrained patiently to bear the rod in his youth, and to sit down adoring the unsearchable wisdom of God, in dispensing such things to him. That word Prov. 19. 3. is oft-times verified of us, *The foolishness of man perverteth his way, his heart fretteth against the Lord*, i.e. when he is chastened for it. O! But if a Christian were dwelling much at home, he might wonder that he hath (as yet) a being in the world, and is not cut off from the right hand of the *Lord*. O! Bless him eternally, that ye are not sent away to be reserved in everlasting chains. 2. This likewise doth occasion discontentment under our lot, *viz.* Want of that divine and necessary preparation to meet with every lot that can befal us before it come. We think a Christian ought to be general in his resolutions to bear every cross that *Christ* will cut out unto him. And certainly, There are these *two* Advantages that a Christian hath of general aud universal Resolutions. *First*, He hath this advantage, That when he is chastened, as it were, in his goods, or any other thing that belongeth to him,

him, he beginneth to ſing a Song of Praiſe, becauſe it is not worſe with him: There can no lot befal a man who is univerſal in his Reſolutions, but he will have a Song of Praiſe unto God, becauſe of this. *Secondly*, He hath this Advantage, *viz.* Foreſight and Reſolution to meet with any croſs doth exceedingly diſpoſe the Chriſtian for bearing it well: We conceive that this hath had great influence on *Job*'s patience, Job 3. 25. *For the thing which I greatly feared is come upon me*: But our Afflictions do oft-times ſurprize us, and ſo *We faint in the day of Adverſity, and prove thereby our ſtrength to be but ſmall.* 3. This alſo occaſioneth our Diſcontentment, and it is this, Little Heavenly-mindedneſs in a Chriſtian, when he meeteth with his Rod: O! But a Chriſtian ſitting down upon mount *Piſgah*, to behold that Promiſed Land, might with patience bear his rod; as is clear, 2 *Cor.* 4. 16. compared with *verſ.* 17. where *Paul* giveth this reaſon of his courage and conſtancy under his rod: That he had an eye unto thoſe things that were eternal. Did ye never know what ſuch a thing meant, as to drown the thoughts of your preſent miſery, in theſe precious depths of Eternity, beholding ſo much in Heaven, as infinitly to ſolace you; yea, and to make up all your leſſes here? I confeſs that opinion of the *Stoicks*, that did commend *Apathie*, and want of Paſſions unto men, that they ſhould not be much moved with grief for the want of any thing; nor be moved with joy for the having or poſſeſſing of any thing, is in ſome ſenſe good: Hence in ſome ſenſe they ſpoke divinely, *Nihil boni vel mali accidit hominis niſi bonus vel malus animus*; There is no evil nor good that befalleth man, but only a good or evil mind: If the Heart was in a divine and ſpiritual frame, they knew not what any other ſad or anxious lot could do unto them. 4. There is this likewiſe which occaſioneth diſcontent, and it is this, The want of the taking up *God* as the cauſe & author of thoſe ſad ſinleſs evils which befal us; which if but once believed, we ſhould be aſhamed to diſpute and murmure ſo much as we do: this is clear, 1 *Sam.* 3. near the cloſe, that word of *Eli*, *It is the Lord, let him do*

what ſeemeth him good: and Pſal. 39.9. *I was dumb, I opened not my mouth*, and this reaſon is given of it, *Becauſe thou didſt it*; and Iſai. 39. 8. *Good is the word of the Lord.* Certainly the murmurings and repinings of our Hearts, do ſpeak that groſs *Atheiſm* that dwelleth within us: O! If we believed this, durſt we debate with Him who is *Almighty*, or put him to render an account of his ways, who is that *Supreme and Abſolute One*? Is it fit to be ſaid to ſuch a *Prince* as he is, Thou art ungodly, and to condemn him who is moſt juſt? O! Be much in the ſtudy of the Soveraignty of *God*, when He, as it were, doth call as in a ſolemn Aſſembly, all your terrors round about you. 5. This likewiſe doth occaſion it, *viz.* Our little being in the Meditation and ſerious Thoughts of the brevity of our Life, and of Time: If a man knew that it were but for an hour, or for ten days, that he were to endure Tribulation, he might patiently ſubmit, and bear with his Rod: as is clear, 1 *Cor.*7.29. compared with the following Verſes, where from that Doctrine, That Time was ſhort, he doth infer this Exhortation, *Let thoſe that weep, be as though they wept not*; as if he had ſaid, Let them not be much moved with thoſe things, time, time will have a cloſe: Believe me, It is not long before the ſmall period of time (that hath interveened betwixt Eternity before, and Eternity after) ſhall be ſweetly ſwallowed up, and there ſhall be nothing but Eternity. 6. and *Laſtly*, This doth occaſion our great Diſcontent under our Rod; *viz.* Unmortifiedneſs and Unſubduedneſs of Spirit: Pride being the great predominant Evil, and if we may allude to that word, *Only by Pride comes Contention*; we may certainly ſay it holdeth well here, That only by Pride are theſe contendings that we have with *God*, concerning his diſpenſations towards us. In ſumme, It is impoſſible for a Chriſtian not humbled, to be content: Pride is one of the greateſt oppoſites unto divine Contentment under any Rod that we meet with. O!. But if a Chriſtian were humble, he might ſit in the duſt, and ſweetly adore the infinit Love and Patience of *God*.

3. Now

2. Now we ſhall in the *Second* place propoſe ſome Conſiderations, that may keep a Chriſtian from being diſcontent with any lot that doth befal him; and the firſt is this, That there are many ſad and woful companions of a Chriſtians diſcontentment and repining againſt any diſpenſation of *God*: And we conceive there is 1. this bad companion, that a Chriſtian hereby is indiſpoſed and unfitted to go about Spiritual Duties, eſpecially of *Prayer* and *Praiſe*: It is impoſſible for a Chriſtian that is under the Diſeaſe of Diſcontent, to pray or praiſe; There is ſomewhat of this pointed at, 1 *Tim.* 2.8. where this is a qualification of a right Prayer, That he ſhould be without wrath, not having any murmurings or repinings within his heart: as likewiſe it is clear concerning Praiſe, Pſal. 57. 7. *My heart is fixed, it is fixed*, which ſpeaketh ſo much as this, That Praiſe doth require a divine and compoſed frame of Spirit: And it is moſt certain, that Diſcontentment doth impede Prayer, for there are *three* ſweet ingredients of the Exerciſe of Prayer, which Diſcontent doth exceedingly cut off; there is Love, Fervency, and Faith; which no doubt Diſcontentment doth abridg: A diſcontented Chriſtian cannot be a Chriſtian burning with Love: Jealouſie is ſuch a predominant with him, that Love cannot be his exerciſe. And certainly, if Prayer do not proceed from the precious Principle of Love, it wants that one arme which it ought to have. 2. Neither can a Chriſtian exerciſe Faith, becauſe he hath now, as it were, taken up ſo bad an opinion of *God*, that he cannot repoſe his confidence nor hope in him: And 3. as for Fervency, they are ſo much in poring upon their preſent lot, that they can as it were, be fervent about nothing, but only for removal of that. It is certain, that let a Chriſtian examine himſelf, There is nothing that cuts the neck of Prayer ſo much as Diſcontent: In a manner, the ſpirit is turned brutiſh, being uncompoſed for any ſpiritual Converſe with *God*. 2. There is this bad companion likewiſe which accompanieth Diſcontentment, we are incapacitat, and rendered altogether unable to reſiſt Temptations, while Diſcontent is in exerciſe. It is impoſ-

ſible for a Chriſtian to be a Mortifier, or Reſiſter of Luſt, when Diſcontentment is once on foot. And there are theſe two evils, that get moſt marvelous advantage under Diſcontentment, and theſe are, the predominant Luſt of ſuch an one, (be what it will) and Pride; theſe do ſpring up apace. And certainly, all other Luſts do get much victory over ſuch an one: A Chriſtian may looſe more by one Hours diſcontent under a Croſs, than he can regain in many Months, yea on this ſide of Eternity: And it is no wonder that Temptations do prevail upon ſuch an one; He is off his watch, and his ſtrength is gone: In a manner their Temptations do ſay, *Their ſtrength gone from them, let us go up and put them to flight.* 3. There is this bad companion likewiſe, that doth accompany Diſcontentment, *viz.* Want of Tenderneſs of Spirit. It is moſt certain, that there is nothing that doth eat off Tenderneſs ſo much, as Diſcontentment: For a Chriſtian that is ſuch, is not living under the impreſſion of the Fear, or of the Love of the Almighty, which are the two great Principles of Tenderneſs of Spirit. Certainly, let one examine, and he will find, that by his anxiety and bitterneſs of ſpirit, he hath made his heart to die as a ſtone within him, and hath made his bands ſtrong upon his ſpirit. 4. There is this *laſt* bad Companion of Diſcontentment, *viz.* A Chriſtians undervaluing of all the former Mercies which he hath received: When once a Chriſtian meeteth with that which contradicteth his humour, he loſeth his eſteem of every thing that formerly hath been beſtowed upon him: There is ſomething of this pointed at, *Gen.* 37. *v.* 35. in *Jacobs* impatiency in the loſs of *Joſeph*; where he doth undervalue all mercies beſide: And it is moſt clear in that word, *Eſth.* 5. 12, 13. where, though it be ſpoken of a wicked man, yet by proportion it holdeth of a Chriſtian, that becauſe *Mordecai* did not bow his knee, he cried forth, concerning all his other mercies, *They avail me nothing*; he knew not what it was to put a price upon mercies that he had received; But becauſe this which was the great Luſt of his heart was away, he did undervalue the reſt. And it is

moſt

moſt certain, that there is nothing doth ſo heighten a Chriſtians diſreſpect unto the moſt precious and excellent things of *God*, as this of Diſcontent: And this is one ſubtilty and Device of Satan, that a Chriſtian may with greater eaſe, and with leſs Conviction do it: They do ordinarily conſtruct their choiceſt Mercies, as if they were mere Deluſions; and ſo upon that account begin to undervalue and miſprize them.

2. There is this Conſideration which may move you to wreſtle againſt Diſcontentment, It is a Character and mark diſtinguiſhing a Chriſtian from a Reprobate: I would have Murmurers ſeriouſly to meditate upon that ſad word, *Jude* 16. verſ. compared with verſ. 15. where ſpeaking of Chriſt's coming to judge and to execute vengeance, the firſt put in the roll, *are Murmurers and Complaintrs*: And that word, 1 *Cor.* 10.10. *Be not Murmurers, as many of them were, and were deſtroyed by the deſtroyer*: And certainly, It is no wonder that Murmuring paſs under ſo bad a notion, not only becauſe it is indeed that Sin, which ſpeaketh out our Atheiſm moſt; but becauſe it is that Sin which doth moſt declare a Chriſtian's deſire to be independent, and not in ſubjection unto *God*. In a manner, ſuch is the woful ambition of our ſpirits, that we deſire not to depend upon him, but that we have our own lot in our own hand, to carve it out unto our ſelves. O! *We* know not what it is to give Chriſt a Negative Voice in the diſpenſations that do befal us: We love to be co-ordinat to *God*, and not ſubordinat to him. O put a blank in his hand, deſire him to fill it up with what he liketh: Chriſt doth oft-times put a blank in a Chriſtian's hand, as in that word, *What will ye that I ſhould do unto you*, there is *Chriſts* blank, that he doth give us, and though thorow our ignorance we cannot fill it up, yet is it beſt to give it back to himſelf, that he may fill it up, with what he liſteth.

3. There is this Conſideration alſo, that may perſuade you to deſiſt from Diſcontentment; *viz.* It is that Sin which doth interrupt the accompliſhment of the Promiſes. As likewiſe it doth interrupt the Exerciſe of Faith

upon the Promises; as is clear, *Num.* 14. 27. compared with 28. where they were cut short off that promise given them of entering into the Land of *Canaan*, because of their murmuring: and it doth interrupt the Exercise of Faith upon the Promises, as is clear, *Psal.* 106. 24. compared with *vers.* 25, where it is said, *They believed not his word*, and the ground of it is given, *for they were murmurers*: And it is no wonder that murmuring interrupt the Exercise of Faith upon the Promises; For it is impossible for a Murmurer either to have the Faith of the Omnipotency of *God*, or of his Goodness, or of his Love, which are the precious Pillars of Faith, upon which it must build it self: O! But these that begin once to debate with him, do quickly put Faith out of exercise. And I would have you to know this, That there is a Discontentment of Judgment, and a Discontentment of the Will and Affections: And oft-times a Christian will win over the discontentment of Judgment and Reason, when he cannot mortifie the discontentment of his Will and Affections; For the Soveraignty of *God*, and the Sinfulness of our Nature, may silence our Reason: But, no doubt, it must be his own immediat hand, that must silence the murmurings of our Will; as is clear, *Psal.* 42. 5. where *David* is convinced of the unreasonableness of his Discontent, and yet he is forced to debate with his Will concerning the quitting of it. *Why art thou cast down?*

4. There is this Consideration likewise, which may provoke you to desist from Discontentment under your lot: It is a most unreasonable evil for a Christian to be discontent: For as *Christ* speaketh, *Math.* 6. 27. What profit have you by taking thought? Can you adde one cubit to your stature? O, It is a poor thing, when a man hath lost his goods, to lose his patience also: What a poor revenge is that which a man taketh of himself? And certainly, the unreasonableness of Impatience under the Rod, doth not only appear in this, that it hindereth and interrupteth your seeing of any Mercy that is in the Rod, it being impossible for a discontented one to observe mercy in his stroke: But also that Impatience is the compendi-

ous

ous way, for the prolongation of your ſtrait, and the involving of you in greater miſeries and thraldoms: As likewiſe, Impatience doth heighten and increaſe the cauſe of your bondage, and multiplieth your Iniquities. O! But it is a ſweet and excellent ſtudy for a Chriſtian to endeavour patience under every lot! And, in a manner, when we cannot read love in his Hand, nor in his Face, becauſe of his frowns and ſtrokes; yet by faith to draw aſide the Vail, and read love in his Heart, and cry forth, *I know the thoughts of his heart, that they are thoughts of peace, and not of evil:* Certainly it is through Diſcontentment, that we cry forth, *Though his words be as ſoft as oyl and butter, yet war is in his heart*; We do charge him with contradictions, betwixt his profeſſion and his purpoſes.

5. And there is this Conſideration likewiſe, which may deter you from Diſcontentment; which is this, It is impoſſible for a Chriſtian to profit by his Rod, while he is diſcontent: All the time a Chriſtian is under the fit of Impatience, he ſpendeth his time moſt prodigally, not imploying it, for promoving that which is the great deſign of the Rod, *to take away Sin*; but ſtudying to involve himſelf in greater Captivity and Bondage, and to ſubject himſelf under the hand of his Iniquities. O! that ye might be perſuaded to exerciſe more divine Contentment under your lot, and that ye might be more exerciſed in contemplating and beholding thoſe precious and excellent things that are above. That is a moſt remarkable word which *Jacob* had to *Eſau*, Gen. 33. 11. *I have enough:* the word in the Original is this, *I have all:* And as Criticks do obſerve, that word which *Eſau* had in the 8. *verſ. I have enough*, is not that which *Jacob* hath in the 11. *verſ. I have enough*; That though *Jacob* was a poorer man than *Eſau*, yet *he had all:* Such a Chriſtian as hath *Chriſt* for his portion, may ſweetly ſing, Though I be poor, yet do I poſſeſs all things, *As having nothing, and yet poſſeſſing all things; as ſorrowing, yet always rejoycing; as poor, and yet behold we are rich.* It is not long before that day ſhall come, *when Chriſt ſhall make up his*

Jewels,

Jewels, when there ſhall be a clear and moſt palpable difference made *betwixt the precious and the vile*: Behold he is upon his way, therefore do not murmur nor repine. A Chriſtian muſt not expect two Heavens, it is enough if he poſſeſs one; We muſt not travel to Heaven thorow a Bed of Roſes: It matters not though we go to Heaven in a fiery Chariot, having Afflictions and Calamities as our Companions all along our way: When our feet ſhall be paſſing thorow the threſhold of the door of our everlaſting Reſt, then all our chains ſhall fall from our hands, and our fetters from our feet, then may we lift up our heads with joy and rejoycing. O! But when thoſe Heavens which you now behold, ſhall be rolled up as a Scroll; When thoſe two great Vails, the viſible Vail of the Heavens, and the inviſible Vail of Iniquity ſhall be rent from the top to the bottom, and we ſhall have moſt clear and precious Diſcoveries *of that noble plant of renown*, we ſhall then ſit down at the Well-head, and drink, and forget our Miſery, and remember our Poverty no more; O! Let Hope evaniſh unto fruition, and Faith unto poſſeſſion, and let Time ſweetly evaniſh into Eternity.

SERMON X.

Phil. 4. 11. *I have learned in whatſoever ſtate I am, therewith to be content.*

IT is an ordinary and uſual Error and Deluſion amongſt Chriſtians, That they place the Exerciſe of Religion in theſe Duties that are more ſublime and high unto their apprehenſion, as Faith, Hope, and Prayer; But undervalue the Exerciſe of theſe lower Duties, as Contentment, Mortification to the World, and Charity to the Poor, as not being ſo eſſentially neceſſary for the being of a Chriſtian. I am perſuaded, that if any of you that poor

n a Hearer of the Apostle *James*, when he was dis-
ursing upon that divine Subject, wherein pure Religion
l undefiled doth consist, no doubt, ye would have ima-
ed, that he would have brought forth some divine and
ound thing, in the exercise of which, pure Religion
ore *God and the Father* consisteth: But believe me,
ligion doth more consist in Practice, than in Specu-
ion; and more in Obedience, than in refined Notions:
at conceive ye of such a definition of pure Religion and
defiled, as that which is, Jam. 1. 27. *Pure Religion*
d undefiled doth consist in Mortification to the World,
d in Charity to the Poor, in these two low undervalued
uties, And this may further ingratiate and commend
e exercise of these low and undervalued Duties, that
the Day when *Christ* shall appear to judge the quick and
e dead, the ground of the approbation of the Saints
all be founded upon this low and contemptible Duty,
arity to the Poor; for this is the ground which is given
that eternal Blessedness; which approbation of *Jesus*
rist, no doubt, is a confirmation of *James* his Do-
rine: And that which shall be the ground of the repro-
tion of the wicked, shall be *want of Charity to the*
r, and visiting of the Fatherless: And believe me,
the exercise of this Divine quality of Christian-con-
ntment, not a little of Religion doth consist: *Paul*
ith, *Godliness with contentment is great gain.* It is by
ith, that a Christian enjoyeth *God*, It is by Love that
enjoyeth his Neighbour, and by Contentment that He
joyeth himself. We confess, It is a most mysterious
d difficult Lesson for a Christian, in each lot he is
aced in, to be crying forth, *It is good for me to be here,*
t me make a tabernacle here. Ordinarily we have
rong desires to have the cutting out of our own lot.
lomon maketh mention *of three things, that are not*
tisfied, and of four things that never say it is enough;
e grave, the barren womb, the earth that is not filled
th water, and the fire. And we may add unto these
, this one *fifth*, The most part of men who are un-
isfied in their lot: It is no wonder that men unlimited

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in their desires, meet with great disappointments; those that have exorbitant and *eccentrick* desires, have great hopes, as also great disappointments: Therefore it were certainly your advantage, to be studying *compendize* and abridg your desires after these things that are here below: For as one spoke well, who said, He conceived that the greatest riches of a man did consist in a poverty of desires, and in being content with that [illegible] wherein *God* had placed him. There are only these two things that befal a Christian, under which it is a great difficulty for him to attain to Contentment; 1. The is the loss of his predominant Lust and Idol, especially if it be any whit refined and valled under the vail and vizard of any vertue, as if one be given unto the seeking of the applause of the world, there is nothing under which there is so great a difficulty to exercise Contentment, as in the losing of that applause; our heart oft-times crys out, for, *They have taken away my gods, and what have I more?* And certainly oft-times our lusts die unto us before we die unto them, which is the occasion that our living Lusts do sit down, and lament over the graves of our buried Idols, wishing that they may awake, and stand up from the dead. And we shall only say to such, *Woe to you, when all men shall speak well of you*, this may hinder people from pursuing after that Idol; but more especially that word, Joh. 5.44. *How can ye believe, that receive glory one of another*; which words seem to import an inconsistency betwixt the exercise of Faith, and a pursuing after Idols. 2. This likewise befalleth a Christian, under which it is a great difficulty for him to attain to Contentment, and that is, The continuance and lengthening out of any affliction that doth befal him: Oft-times a Christian, when first he meeteth with his Cross, will fall and embrace it, and will cry out, *This is a grief, and I must bear it*: But when the thread of our Affliction is spun out unto any length, then we begin to be discontent, and cry out, *Hast thou found me, O thou mine enemy?* This was clear in the exercise of *Job*, who when first he met with his cross, did express divine Contentment in a [illegible] eminent

inent way, crying forth, *Bleſſed be the name of the rd*; O! But when he was made to poſſeſs months of nity, and wearisome Nights were appointed for him, n he cryeth forth, *I chooſe ſtrangling and death, ra- r than life*. And we ſhall only ſay to ſuch, be much the meditation of that precious and Immenſe hope laid for you, go up to the top of Mount *Piſgah*, and there with *Moſes* in the viewing of that land which is afar off. d ſtudy likewiſe to ſeal that divine Concluſion, *That doth all things well*. 3. There is this which befalleth a riſtian, under which he hath great difficulty to exerciſe ntentment, which is, Poverty and Want in the world. *lomon* who was well acquainted with his own heart, d knew well his unſuitableneſs to bear ſuch a croſs, eth forth, Prov. 30. 8,9. *Give me not Poverty, leſt I d, and take the name of my God in vain*. It is cer- n that to exerciſe Faith upon *God*, for the receipt of mmon Mercies, is more difficult, than to exerciſe Faith *God* for our eternal Salvation, and for our intereſt in- *ſus Chriſt*. And we conceive, That the reaſon why a riſtian findeth greater difficulty, to exerciſe Faith up- *God*, for the receipt of theſe common Mercies, than the receiving of that cardinal and unſpeakable Mercy, *vation through Jeſus Chriſt*, to be either this: that th, when it is exerciſed upon the one, moſt ſimply and mediatly relyeth upon the Omnipotency and Faith- ieſs of *God*, abſtracted from all other props and con- rations, for there, Senſe and Reaſon do contradict exerciſe of Faith; But when Chriſtians do exerciſe th upon *God* for Righteouſneſs and Salvation, they or- arily have either ſomewhat of Senſe, or ſomewhat of y Reaſon, that doth under-prop and help their Faith, d this likewiſe is the occaſion of it, that not ſo or- arily a Chriſtian is put to the exerciſe of the one, as o the exerciſe of the other: But believe me, It is no ll difficulty for a Chriſtian to act confidence upon , when he is redacted unto a low and pinching eſtate he world. And we ſhall only ſay to ſuch who murmur repine under ſuch an eſtate; caſt your eyes upon Him

who

who was the Heir of all things, of whom it is record *That he had not ſo much as where to lay his head.* likewiſe, caſt your eyes upon a number of that preci cloud of Wineſſes, who are now entered into the ete laſting poſſeſſion of that precious and excellent lot, w were conſtrained to wander in dens and caves of the ea having ſheep's and goat-skins for their cloathing. Ye now in the eſtate of your Minority, and therefore ye rich only in hope and expectation, and ſo may diſpe though ye be not rich in poſſeſſion; though we may a Chriſtian that hath *Him who is all in all*, muſt of ceſſity enjoy all and all.

Now that which we ſhall ſpeak to upon this divine q lity of Contentment, (beſides theſe things which ſpoke at the laſt occaſion) ſhall be to point out a lit the difficulty of attaining unto Contentment under e lot and eſtate that befalleth a Chriſtian. (1.) The di culty is fully ſhewed in that word, *I have learned*, a were, it ſpeaketh ſo much as this, once *Paul* was an ig rant of this myſterious Leſſon of Divine Contentm but now he is inſtructed by him, who is that Prince Paſtors, by whom he did attain to the knowledg of t And this ſpeaketh forth the difficulty of it, that a C ſtian muſt be much in Self-examination, and Self-le ing before he can attain unto Contentment: The ſomewhat of this pointed at, Pſal. 4. 4. *Examine y ſelves upon your Beds*, and there is a Promiſe, by wa caution, annexed to this, *And ye ſhall be ſtill, or* And the influence that Self-examination hath upon Divine quality of Contentment, may not only ap in this, That a Chriſtian, who is much in reflecting u himſelf obſerveth ordinarily a ſuitableneſs betwi croſs and his humour, as it were, he ſeeth infinit wi ſhining, in cutting out ſuch a lot and diſpenſatio him, and ſo is conſtrained to adore the unſearchable r of the Wiſdom of *God*: As likewiſe, its influence appear in this, That a Chriſtian, who is much in examination, doth behold ſuch ſpots and blemiſh himſelf, that he is forced to wonder, that it is not

with him, and ſo is conſtrained *to glorifie God in the fire.* I confeſs, it may be a wonder, that this is not a wonder unto a Chriſtian every day, that he is not conſumed, and put off from his hand. O! that ye would once be much in the ſtudy of your ſelves: That antient advice of a Heathen γνῶθι σεαυτὸν, *Know thy ſelf*, were worthy to be practiſed by all Chriſtians; We are too much roving abroad, and too little at home. It is reported of ſome beaſts, that they have eyes to ſee abroad, but have no eyes to ſee at home; which no doubt is the caſe and exerciſe of the moſt part who live in theſe days.

This likewiſe pointeth forth the Difficulty of attaining to this Duty of Contentment, that a Chriſtian before he can attain it, muſt be much in the exerciſe of theſe two cardinal Graces, *Faith* and *Love*; Certainly, till once we be ſtudying the Exerciſe of theſe, Contentment will be at a low and weak ſtanding with us: And no doubt, the exerciſe of Faith, not only in concluding our intereſt in *Jeſus Chriſt*, and in ſealing that Concluſion, that *He is ours*, is moſt neceſſary for attaining to Contentment; but likewiſe the exerciſe of Faith for attaining of Contentment may appear in this, That Faith is that Grace which is the beſt interpreter of the diſpenſations of God: This may be recorded to the commendation of the Grace of Faith, that it knoweth not, what it is to bring up a bad report upon *God*. And certainly as long as we conſult with theſe *three* bad counſellors, Senſe, Reaſon, and Unbelief, about the diſpenſations of *God*; this will be the reſult of that counſel, to have ſorrow in your heart dayly: O ſtudy to employ that wiſe counſellor *Faith*, which ſomtimes, becauſe it is ſo intelligent a Grace, is called *Underſtanding*, *Col.* 2.2. Now this is clear, that Faith hath influence upon Contentment, 2 *Sam.* 23. 5. where *David* from this, that *God had made with him an everlaſting Covenant*, cryeth out, I am not much anxious, though other things ſhould fail, *and though my houſe be not ſo with God.* As likewiſe it is clear, *Pſal.* 142. 4, 5. where the exerciſe of Faith upon this, *That God was his portion*, made him with patience

to submit. *Though all refuge should fail him*, and *none upon his right hand, or upon his left hand, take care for his soul*; As likewise *Psal.* 37. 1. compared with *vers.* 3. where he presseth that Duty of trusting in God, by which one might obviat the evil of Discontent and fretting. 2. Love no doubt, must likewise be exercised, before a Christian can attain unto this divine quality of Contentment: There are these *two* precious Properties which are given of Love, 1 Cor. 13. 4, 5. *Love endureth long, and Love thinketh no evil*; which, no doubt, have great influence upon Contentment; We confess Love sometimes is the most impatient Grace of a Christian, and sometimes the most patient Grace of a Christian; in a manner, Love when it is in its most vigorous exercise, will endure more sad afflictions than Faith: Faith sometimes will be languishing and giving over, when Love will support and strengthen it, it being afraid to seal that wrong conclusion, *That he is not ours*; Love knoweth not what it is to entertain jealous thoughts of him who is beloved, *it thinketh no evil.* And certainly, when the Grace of Love is in its vigorous exercise, it is most tender to take any thing, by which the person that is loved may be wronged, or a bad report brought up upon him. A Christian that is united unto precious *Christ*, by that golden and invisible chain of his Beauty, and transcendent excellency, can with patience endure the loss of all things besides *Christ*; Love is peremptory in nothing but in this, the enjoyment of the beloved: And Love is sorrowful for nothing, but for the loss of him who is beloved: he moves in so high a sphere, & is so far elevate above all things that are here below, that in a manner, he possesseth his Soul in patience in the midst of those Revolutions and Changes that are here below; In a manner, the Grace of Love doth incorporate a Christian in *Jesus Christ*, and doth make him to dwell in Christ as his Mansion and House, and so he is not much taken up with those things that are abroad.

There is this likewise, which speaketh forth the Difficulty of attaining unto Divine Contentment, and it is this

A Christian must be much in the exercise of the Grace of Mortification to all these passing and transient Vanities of the World; Do not these risings and murmurings of spirit speak out little exercise of Mortification to be amongst us? For if we were once mortified to the world, we should then exercise Contentment under every lot; as will be clear, if ye compare these two places, *Psal.* 119. 29. where *David* saith, *I have seen an end of all perfection*, which doth imply that he had a distinct discovery of the Vanity of the world: In a manner, he had it brought within his sight, which is one of the most unerring senses: compare this with that most remarkable place; which breaths forth much of Divine Contentment in him, 2 *Sam.* 15. 25, 26. where he saith, *But if he thus say, I have no delight in thee, behold, here am I, let him do unto me, as seemeth good unto him.* Here, in a manner, is *David* making a resignation of his Crown, and seeing an end of the perfection of that glistering and passing vanity. As likewise it may appear from the paralleling of these *two* places, *Gal.* 6. 14, Where *Paul* saith of himself, *I am crucified to the world, and the world is crucified to me*; in a manner, *Paul* and the world made a sorrowless parting, as two dead men parting one from another; with the words of our Text, where he breatheth forth this divine quality of Contentment. I think certainly, a Christian reflecting upon the changeableness, inconstancy and vexation of things here below, will not be much moved with the loss of them. It was upon this ground that Heathens did attain unto such a measure of Contentment; For they considered, that Fear and Desire were *two* inseparable companions of those that had most of these fancied-delights of the world; for even those that have the greatest abundance, are vexed betwixt these *two* Passions, *Fear* and *Desire*: Fear to lose what they have attained, and Desire to attain more. We conceive, that it is a remarkable thing that is recorded of *Sesostris* King of *Egypt*, who was so ambitious, that he would needs have his Chariot drawn with *four* Kings, and he observing that one of these *four* Kings did keep his eye still fixed upon the

motion of the wheel of the Chariot, did ask him the ground why he did so? And he did most fitly reply, it putteth me in mind of the mutability and changeableness of the things of the world; For, saith he, the highest part of the wheel is instantly the lowest part, and the lowest part of the wheel is instantly the highest; which moved that ambitious Prince to desist from so ambitious a practice: And believe me, if ye would read that Inscription upon the forehead of all things, *Vanity and vexation of spirit*, ye might easily attain unto Contentment.

There is this *Fourthly* which speaketh forth the Difficulty of attaining unto Contentment, that a Christian, before he win to it, must necessarily be mortified unto thatinnate and connatural Idol of Pride: Pride must be once brought low, before Contentment can be attained. We conceive Discontent and Pride have sworn a covenant of agreement, that they shall be together in their life, and undivided in death, they are chained together by an unchangeable chain of amity: And believe me, It is impossible for a Christian to be discontent, but he must of necessity be proud: And upon the contrary, a Christian that is proud, he must of necessity be a discontented one. For there is nothing that is the mother of Contentment so much, as Humility, which moveth a Christian silently *to bear his yoke, and to sit down*, and *put his mouth in the dust*, because God hath done it. In a manner, an humbled one, that hath distinct knowledg of his own baseness, knoweth not what it is to cry forth, *Why am I thus?* Such an one is much in admiration, and little in murmuring; much in praise, and little in complaint.

There is this *Lastly*, which pointeth forth the Difficulty of it, a Christian cannot win to Contentment, without he be much in Heavenly-mindedness, and be in a Spiritual and Heavenly frame. There is somewhat of this pointed at, *Joh.* 14. 1. compared with the 2. *vers.* where *Christ* propoſing a remedy unto the discontentment of the Disciples, *That their souls should not be troubled*, He doth begin a discourse of Heaven, *That in his Fathers house were many mansions*, and that they had

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an intereſt therein. As likewiſe there is ſomewhat of this pointed at, *Matth.* 6.25,26. where to obviat their taking thought what they ſhould eat, or what they ſhould drink, or wherewith they ſhould be clothed, he deſireth them *to ſeek firſt the Kingdom of God.* And certainly one that is much taken up in the Contemplation of eternal Life, and who is viewing theſe precious and endleſs Delights that are at his right hand, will move in a moſt compoſed and divine frame; in a manner, he drowneth the thoughts of his preſent miſeries, in thoſe precious depths of Eternity; he knoweth that one moment of the enjoyment of precious *Chriſt*, ſhall fully recompenſe and make up all thoſe ſorrows he hath met with. I know not what ſhall be the thoughts of Chriſtians, when that Volume of the mercies of the *Lord*, which they have met with here below ſhall be preſented unto them. O! how may they be filled with admiration, to ſee that Book written within and without of the receipts of moſt ſingular and precious demonſtrations of his Love!

Now in the *Second* place to provoke you to purſue after this Divine quality, we ſhall ſpeak of theſe Advantages that a Chriſtian hath by exerciſing Contentment under every lot: We conceive, it is ſo excellent a Grace, that it is indeed a compound of theſe five Graces, Faith, Humility, Patience, Hope, and Mortification; in a manner, Contentment is the reſult of all theſe Graces, exerciſing themſelves in one; and except all thoſe be in a moſt vigorous exerciſe, that abſolute Contentment is not eaſily to be attained: But no doubt, it muſt be an excellent thing that deriveth its pedigree and deſcent from ſo high and excellent things, as are thoſe precious Graces of the Spirit. 1. But the *firſt* Advantage that a Chriſtian hath by divine Contentment, under his ſaddeſt lot, is this; it doth advance him unto moſt nigh Fellowſhip and Correſpondence with *God*; as likewiſe a contented one receiveth moſt ſweet manifeſtations of the Preſence and Fellowſhip of *God* with him under his croſs: It is moſt certain, that Contentment when attained, is ordinarily accompanied with moſt nearneſs and correſpondence with

Him: There is somewhat of this pointed at, *Heb.* 13.5. Where pressing that Doctrine of Contentment, he saith *The Lord will not leave you nor forsake you*; which, though we confess to be principally understood of his Providence, yet it may include the manifestations of his Presence: as likewise that in *Jam.* 4. 7. *Humble your selves under his hand*, which he is pressing from this Duty of Contentment, *and he shall lift you up*: And no doubt, that invitation doth oft-times come to a contented Christian, *Come with me from Lebanon, look from Amana, and from the top of Shenir, and from the mount Lebanon*, Cant. 4.8. *Christ* loveth to dwell with one that walketh in a composed, silent, and retired frame of Spirit: And the reason why a contented Christian enjoyeth much of God under his Cross, is because he is much in Prayer: It is impossible for a discontented Christian to pray to any purpose under his Cross, for he wanteth that Divine qualification that is required in Prayer, *To lift up his hands without wrath*; the Soul is in such a confused and distempered frame, *It is so troubled that it cannot speak*; this is clear, *Psal.* 77.4. or 5. *ver.* where the *Psalmist* had this disadvantage by his Discontent, *I am so troubled*, (saith he) *that I cannot speak*: Though we conceive that there is that which is imitable in him in that case, *viz.* That a Christian, when he cannot speak, he may make this Prayer, *I am so troubled, that I cannot speak*, which was his practice in that *Psalm.*

There is this *Second* Advantage that a Christian hath by the exercise of divine Contentment; *viz.* He profits by his Cross: But the want of Contentment doth exceedingly obstruct and hinder a Christians improving of the cross for his advantage: For a Christian that is discontent, cannot receive any advantage by his Cross; there is somewhat of this pointed, *Heb.* 12. 11. where the peaceable fruits of righteousness flow to a Christian that is exercised under his Cross, which no doubt doth take in the divine quality of Contentment. There are these *three* precious Advantages, that a Christian may have by his Cross, which Discontent doth exceedingly obstruct:

There

ere is the exercise of Humility, the exercise of Prayer, d the exercise of Mortification: 1. One that is discon- nt, doth obstruct that great advantage of the cross, even umility; he is so much in repining against the dispen- tion of *God*, that he cannot at all sit down, and fold s feet, and quietly bear his yoke. O! How much di- ne Humility doth Contentment include in its bosome? a manner, a Christian, when he is content, is clothed ith it; but Discontentment is the mother of Pride, and th add fuel unto that fire. 2. Discontent doth like- ise obstruct Mortification and Conformity with *God*, hich is the precious end of the Cross, *He doth chastise , that we may be partakers of his Holiness*: And this is e fruit of all these things, *To take away your sin.* And rtainly, a discontented Christian cannot be taken up in ortification; Yea, it is most certain, that a Christian ay lose more by one Hours discontent, than he can gain many Days, yea on this side of Eternity; O! to what length may Discontent lead one? 3. Likewise it doth bstruct the exercise of Prayer, which is another preci- s end of the Cross, *In their affliction they will seek me rly, and when thy chastening hand is upon them, they ll then pour forth their Prayers unto thee*: But one that in a distempered and discontented frame, is incapaci- te to go about this duty of Prayer, he is so much in nversing with his Cross, that he cannot be much in nversing with *God*: And that is certainly a great de- ct in a Christian, when he is more taken up in studying e disadvantages of the Cross, than in studying the ad- ntages of it; most of us prove Orators, like *Cicero*, declaiming our calamities, and in setting them forth the full, (as *Job* proved a most *elegant* Orator in setting rth his calamities;) But in the exercise of Praise, our ngues stick to the roof of our Mouth, and we are silent nto *God*.

There is this *Third* Advantage that a Christian hath the exercise of Contentment, it doth obviat and ob- ruct many Temptations, that one is lyable unto by his Discontentment. I know not any Sin in Scripture, that

hath produced ſuch bad and woful effects, as that Sin
Diſcontentment: What made *Achitophel* to ſeek a cor
and to hang himſelf, was it not his Diſcontent? Diſcont
is the mother of moſt ſad and deſperat reſolutions;
they cannot ſubmit unto their croſs, and therefore
to extricat themſelves out of it, by entring and involv
themſelves into that endleſs and unſupportable croſ
Therefore we would deſire you under your Affliction
ſtudy Contentment. O! What *atheiſtical* thoughts
lodg in the boſome of one that is diſcontented, we
ſee ſuch clearly in the practice of *Aſaph*, who cry
forth under his Diſcontentment, *I have cleanſed my hea
in vain, and waſhed my hands in innocency.* Certain
there is nothing that will occaſion the want of the
of the exiſtence of a Deity, and that there is not a G
ſo much as this of Diſcontentment.

There is this *Fourth* Advantage that a Chriſtian ha
by his Contentment, it maketh the Croſs moſt eaſie
him: Would you know what is the greateſt ingredient
the heavineſs of any croſs, it is Diſcontent: It is c
tain, that by it we make our chain more heavy and
ſupportable upon our necks; whereas if we were ſtudyi
this Divine quality of Contentment, it ſhould abate ma
of the bitterneſs of the Croſs: We may ſay, one
hath attained to Contentment, may cry forth, *The bi
terneſs of death is paſt*; and may thus triumph over
Croſs, *O Croſs where is thy ſting, and O Affliction wh
is thy victory?* Certainly, Diſcontent is that whi
maketh us to ſit down, and cry out, *My ſtroke is heavi
than my groaning.* O! Did you never know what it w
to bear your Affliction with much inward joy and pe
of mind, when you had this Grace of Contentment?
doubt you have.

There is this *Fifth* Advantage likewiſe that a Chriſti
hath by exerciſing Contentment under his Croſs; viz.
is a compendious way for him to get free of it. Wou
you know what is the moſt compendious way, to have
thread of your Affliction ſpun out long? It's to
Diſcontentment. But would you know what is the m
ſpiritu

ritual and compendious way to have the rod taken off, d to have *God* no more to turn away his Face? Then dy Contentment: In a manner, the Cross hath obed the end and errand why it was sent, when you do ain to Contentment and Humility under it. We may of the Sin of Discontent, that it is a most irrational d reasonless Sin, for thou canst not by thy Discontent ricate thy self out of thy calamities; All the advange that thou hast by it is this, it makes thy bonds stronger on thy spirit, and maketh thy fetters and chains to ly ore heavy upon thee.

There is this *Sixth* Advantage likewise that a Christian h by the exercise of Contentment under every Rod; . Contentedness is that divine quality of the Soul, by ich a Christian doth best attain to much Mortification to the pleasures and vanities of the World. O! How ectly will a contented Christian, under the loss of things e below, speak to the dispraise of these fancied images? ! It is a poor sight, to behold a living substance tyed to shadows by these *two* iron chains of *Love* and *Deht*. Ought we not to study so much holy Ambition d spiritual Generosity, as to undervalue all things that below *God*, as being below us? In a manner, as *Jonadab* spoke to *Ammon*, 2 Sam. 13.4. *Why art thou, being Kings Son, lean from day to day?* We may likewise speak the Heirs of the Promise, and those that are betten by a lively Hope, Why, being the Children of him o is the King of Kings, do you wax lean for the loss want of those things that are here below? Have you not ingdom? And why then should you repine at the loss of se things, which are but passing and transient Vani-? That which is the great Idol of the world, *Silver Gold*, what is it but more refined dust? It is white d yellow clay: And we conceive, that much of the ellency of it doth consist only in the estimation of men, o have so valued it: But one that hath the assurance Eternal Life, and that *God* is his, may walk thorow wilderness with joy. We confess, it is an evil amongst Heirs of Promise, that they love to go to Heaven

thorow

thorow a moſt eaſie and pleaſant way, they love to w
to that Palace of everlaſting Reſt, thorow a Valley
Roſes; But we muſt not meet with two Heavens
ſufficient if we have that one eternal and everlaſting H
ven at laſt. And as for the cauſe of Diſcontent
any calamity that we meet with; we conceive that
and want of Mortification are thoſe *two* catholick
general grounds of all our Diſcontent and Impatienc

We ſhall ſhut up our diſcourſe upon this Divine
of Contentment, deſiring that men that have abund
of the world, may ſtudy Contentment: Though thi
ſeem a *Paradox* unto many, why thoſe that have eno
ſhould yet be deſired to purſue after Contentment.
conceive, there are none more diſcontent, than t
that have the greateſt occaſion of Contentment;
deſires are ſo much wedded unto things here below,
that voice is never heard among them, *It is enough,*
I am ſatisfied: I conceive, that may fully confute
vain Opinion that Chriſtians and others do entert
That if they had ſuch a competency of the world,
would be diſcontent no more, but would ſilently ſit
in their way; and that which is the ground of their
content is (as they alledge) the want of a competency
ſubſiſtency: I ſhall only ſay that to you, which is
corded of *Alexander*, who after he had purchaſed
world, was ſo far from attaining to Contentment,
he ſat down and wept, becauſe there was not anot
world for him to purchaſe. And believe me, this is
undeniable, that if you cannot attain to Content
under your preſent lot, it is impoſſible for you to at
to Contentment when your lot is better; It is only
deluſion of Satan, under which the evil of your Dis
tent is vailed, that maketh you think ſo. But as
thoſe that have abundance of theſe worldly goods,
ſhall preſs this exhortation upon them, Prov. 23. 4.
bour not to be rich, which is a thing that ye will not
cloſe with, though certainly *Riches* (as he there
vinely ſpeaketh) *are a thing that is not.* Now
neceſſity of preſſing theſe, who have abund

world to be content; as is clear, where *Paul* doth subjoyn in the following words, *I know* (saith he) *how to abound.* People might have imagined, that to be no great Lesson; But believe me, it is as great, if not greater, than the other, by which we would press those that are poor, in each lot and estate that befalls them here below to be content; And know this, that the day is coming, when ye shall acknowledg infinit Wisdome in guiding you to Heaven by that way. O! give *Christ* a Negative Voice in the dispensations of your Lots, and be content to be regulated by Him, *who is that wonderful Counsellor*, and who, though *He lead you by a way that ye know not*, yet take his advice upon an implicite faith, for he knoweth not what it is to disappoint any Souls expectation that doth so. Study Contentment, for that is Heaven brought down to Earth: For what is the Happiness and Blessedness of those that are above? It is confined in this one word, *Contentment:* They have now all anxiety, and all loathing, and all desires save one, taken away from them. O! What a life must it be to drink of the rivers of these Pleasures? Did you ever know or read of such a River, the waters whereof were *pure Delight and Pleasure?* When we shall sit down, and be overjoyed with these Consolations that flow from his Face, when we shall draw forth that endless line of Eternity, in leaving joy and light flowing in, & admiration and praise flowing out, O! how sweet a life will that be? Believe me, The gleanings of a Christian are better than the vintage of a Reprobate; Yea, *A little that a righteous man hath, is better than the riches of many wicked*; for Contentment under a hard Lot, and mean Condition, is a messenger of the hope of that more enduring substance which *Christ* shall give: And seing it is the exercise of those that are above, let it also be the exercise of those that are below, that there may be a sweet conformity and harmony betwixt the practice of that higher House, and the practice of this lower house, that we may have our souls united unto him, *who is perfumed with all the spices of the Merchant, and whose garments do smell*

of

of *Myrrhe and Aloes.* Believe this, Time is shortly to have a period, and Eternity is to come. Let each Christian therefore comfort himself in this, Eternity is at hand, when we shall hear that voice, and truth sealed by the Oath of an Angel, *Time shall be no more:* O! Let that precious Day come, and let all other days vanish and pass away.

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